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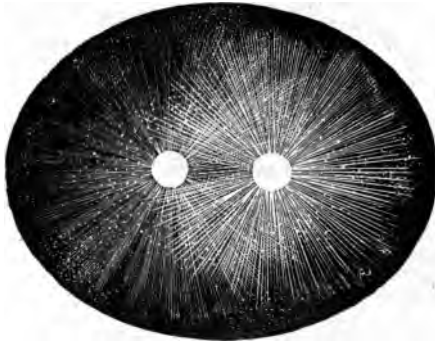




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RELIGION

AS REVEALED

BY THE MATERIAL AND SPIRITUAL
UNIVERSE.



The supposed Deific dual Centre of the Universe.

By EDWIN D. BABBITT,
Author of "Principles of Light and Color," "Health Manual," etc.

"He who begins by loving Christianity better than Truth, will proceed by loving his own sect or Church better than Christianity, and by loving himself better than all."—COLERIDGE.

"Let Truth and Falsehood Grapple."—MILTON.

"He who lives a hundred years not seeing the immortal place, a life of one day is better if a man see the immortal place. He who lives a hundred years not seeing the highest law, a life of one day is better if a man see the highest law."—BUDDHA.

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P R E F A C E .

TAKE no alarm, dear reader, at the sound of the word RELIGION, for I have not the least idea of conducting you into some dark, subterranean cathedral where the air is oppressive and unnatural, but would lead you right out under heaven's sunny dome, where the joyous gospel of nature and inspiration are breathed into the soul.

Away with devils and hob-goblins and dogmas and traditions and fears and superstitions. Sweep aside the cobwebs, lift the veil, clear up the mists, let in the light, illumine the soul, for then at last may we see the shining ladder which links the earth to heaven, upon which the angels are ever descending and ascending.

True religion is the heavenly side of science, the divinest motive power of philosophy, and yet it is the very angel of every day life which sanctifies and sweetens human loves and tends to lift up even the humblest soul.

Reformers are often accused of tearing down without building up anything in its place. Well, I shall at least escape this charge. I would tear down only the false, the ugly, the hateful. I would draw aside the veil of superstition from human eyes, so that God's infinite temple of Religion, as seen in Nature and the human soul, may begin to reveal itself in its divine beauty. This cosmical religion, broad as the world and reaching out to the infinite, as far transcends the man-made creeds that run counter to nature's laws, as the sky transcends all cathedrals that lift up their puny spires beneath it. I have aimed to lead my dear struggling human brothers and sisters into the vestibule of the Temple of Life where are joys forevermore, and where the radiant soul of things begins to appear.

Reader, let us flee to the tower of safety which is TRUTH. To build on Falsehood though sustained by ten thousand Presses

and Pulpits, is to take refuge in a magazine of powder which the on-moving fires of Truth shall sooner or later blow to atoms. Selfishness and bigotry will often batter away at the fortress of Truth, and for the time seemingly carry their point, but when the smoke clears away, there it stands, sublime and eternal, for it is founded on the universe. Dare you go with me in search of divine Truth, testing by its light even the dogmas in which you have been reared? If not, then must I look for nobler companions and leave you to your idols, for you occupy the same kind of platform as do the Brahmans, Mohammedans, Catholics and other sects which simply stand like blind birdlings with open mouths to receive and swallow all that the old birds give them, with unbounded faith. This kind of faith will do for birds, but human beings are supposed to reason, and should "add to their faith *knowledge*."

I have glorified Christ but criticized so-called *Christianity*, or rather *Churchianity*. In thus criticizing I have been as tender as possible consistent with my conception of truth, and it grieves me to think that I must at times hurt the feelings of those I greatly esteem. But what is to be done? Shall I turn traitor to high and holy principles which stand forth as clear as the sun, because so many people shut out the light of heaven by holding their creeds too near their eyes? Woe be to me in this age of mighty achievements if I shall shrink in a cowardly way from proclaiming to the world what I have discovered of God's truth, and woe be to those critics, editors or others who, under the influence of old prejudices, shall pervert or misrepresent what I have so earnestly and sincerely given in these pages for the good of our race. All candid criticisms, however, all pointing out of errors, will be thankfully received and acted upon at once if sufficient evidence be presented, but if an editor shall give to his readers a perversion or misconception of the important truths which I desire to inculcate, I shall expect him to be so manly as to allow me to set him right in his own columns. Earnestly hoping that some human souls shall be made happier, larger and better by means of this humble effort, I commit the issue to Heaven.

EDWIN D. BABBITT.

New York, 1881.

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RELIGION AS REVEALED

BY THE MATERIAL AND SPIRITUAL UNIVERSE.

CHAPTER FIRST.

THE EXISTENCE AND GENERAL CHARACTER OF GOD.

I. PRELIMINARY THOUGHTS.

1. MILLIONS of books and billions of human souls extending through countless ages and over a hundred climes, have ever been asking the momentous question, *Who or what is God?* It is the sublimest subject in the universe because it embraces the potentializing Influence of the whole infinitude of being. It touches the mightiest chords of human hearts, filling them with a harmony fit for Heaven when rightly wielded, or with a discord fit for demons when perverted. The most amazing energies of the soul are aroused to action by the watchword GOD, and men have gone joyously through flood and flame and torture and death in the service of God.

2. RELIGION is the aspiration for the spiritual and the divine, the culmination of which we call GOD.

3. ETHICS, or MORAL SCIENCE is the presentation of the duties which God's children owe to each other.

4. PHYSICAL SCIENCE is but an investigation of the works of God as seen in the external cosmos.

5. ART portrays the works of God in colors, forms or sounds.

6. PHILOSOPHY grasping science in one hand and law in the other, reveals the framework of both the material and spiritual universe through which shines forth the glorious Deific Presence, dimly at first on account of man's spiritual blindness, but more and more luminous and wonderful through all the eternal years. It includes *Theology*, but rises far above all narrow, sectarian conceptions.

II. IS THERE SUCH A BEING AS GOD?

The atheist, prone to place all power in matter and ignoring the existence of spirit, declares that thought and mind are simply the result of a happy chemical combination between the particles of nerves, blood and brain. But by what processes can electricity or chemical force develop thought, feeling, volition and consciousness, or give the knowledge to measure and weigh the worlds? Protoplasm, say the materialists, is the principle of life. But what is the power back of protoplasm, a thousand times more important than the protoplasm itself, which quickens it into this life and finally evolves man with his amazing faculties of intellection? What enables a mass of hydrogen, carbon, oxygen, nitrogen and sulphur to come together by a beautiful organic law, in a way to attain to conscious sensation? Is it not plain that there is something far more subtle than any known properties of matter as the intelligent principle? Can a stream rise higher than its fountain? Can a birth be essentially different from its parentage? Is it not eminently proper, then, to call this wonderful soul-developing power which lives through all life and vivifies all matter, INFINITE SPIRIT?

The author in his work called Principles of Light and Color, has shown that all material elements must be quickened into action or permeated by something finer than themselves, solids being animated by liquids, liquids

by gases, gases by ethers, ethers by still finer ethers, and so on until some principle of life and power is reached so peculiar and subtle and wonderful, as to form in connection with matter a law of self-action or self-vitalization, which may be called the PRIMATE of FORCE, or the DEIFIC, PRINCIPLE. To say that matter has the power of everlasting movement in itself is contrary to the verdict of science, which has decreed that *perpetual motion in mechanics is impossible*. For this reason there must be something higher than matter in the universe, for the movement of its vast wheelwork is not only perpetual but eternal. In the same work it is also demonstrated that every leaf and flower and tree and shell and crystallization and organic growth in nature has its centre of unity, or axis of polarization, where its power culminates ; that every solar system has its sun-sphere around which its planets, moons, comets and nebulous masses revolve ; that large numbers of solar systems, including our own, are revolving around a still mightier centre which by some astronomers is said to be Alcyone, one of the Pleiades. But this is not all—Alcyone itself with its vast burden of worlds and perhaps the millions of other suns which constitute the Milky Way must be circling around some centre of amazing power ; otherwise what can hold them in such a brotherhood separate from the rest of the universe ? Again, there are thousands of other star clusters similar to the Milky Way, each of which must have its centre of unity in some tremendous ruling sphere. So far then we see that suns, planets, comets, nebulae and all of the known universe are in everlasting motion around some central and directing spheres which are the bonds of unity and points where power culminates. Shall we not, then, in harmony with all analogies and consistent with the all pervading law of unity, admit that there must be an almighty and infinite Centre, so to speak, around which all the star clusters and forces of the universe are making their sublime circuit

through the eternal ages? Knowing as we do that all power is exerted in harmony with a great system of laws, in which spiritual and material forces must ever work in correlation, we are driven to the conclusion that the vivifying spirit of this all embracing central power is God.

III. IS GOD A CREATOR?

1. Not in the sense of a being who has produced something from nothing, which is an inconceivable idea. Not a particle of matter has ever been known to be created or annihilated. Should it be proved that a single atom has ever been created or annihilated, it might well strike every thoughtful mind with alarm, for then the whole universe might stand a chance to be entirely blotted from existence and all human beings swept into oblivion and nonentity.

2. A writer in a respectable public journal says:—"I hold by my antiquated tenets that our world, nay the whole material universe was created about 6000 years ago, and that in a state of physical excellence, of which we have in our present fallen state only the vestiges of creation." The logical bearing of this paragraph is that God, with a lawless haste and great lack of wisdom, spoke the universe into being in six days, and thereby produced such a blundering piece of work that it has already fallen into ruin both moral and physical. How long shall men thus blaspheme infinite Wisdom?

3. The prize essay of the World's Evangelical Alliance, written by Mr. Pearson, has risen above this idea, but still clings to the belief that all worlds were absolutely created from nihility by the fiat of Deity. He thinks because the telescope has resolved some of the nebulae into stars, it will yet resolve all of them, and thus put an end to the nebular theory which proves progressive development, not creation. But alas for a false theology which is ever on a sliding scale on account of the onward march of science, the spectroscope has decided the whole matter

against him. Professor Draper in 1846 proved that the spectrum of an ignited solid is continuous, while Fraunhöfer, still earlier, had shown that the spectrum of ignited gases is discontinuous. Of 70 nebulæ examined by Huggins, about one third gave discontinuous or gaseous spectra, thus showing that these vast cloud masses of matter which float through space have not yet been condensed and formed into worlds, while the other two thirds gave continuous spectra, proving that the world formations had already taken place, and settling the truth of the nebular hypothesis. Which thought is the most cheering to man and glorifying to Divinity, that which supposes the universe to have been so rapidly and imperfectly formed that it immediately commenced sinking towards imperfection and ruin, or that which declares in harmony with science, that it ever has been and ever will be progressing through untold millions of years toward higher and grander conditions?

4. Could anything more monstrous ever enter the human mind than the supposition that a being of infinite activity, thought, wisdom and love, should have spent a whole eternity in idleness in the midst of vacuity, until at last, only about 6000 years ago, he chose to awake from his lethargy and create a universe? Suppose we attempt to conceive of the number of ages thus wasted by the Deity according to these theorists, or try to express it in figures as follows:—

999 999 999 999 888 888 888 888 777 777 777 777 666
 666 666 666 555 555 555 555 444 444 444 444 333 333 333
 333 222 222 222 222 III III III III 000 000 000 000,
 would such a number express any more than a mere beginning of the eternity of the past?

5. Knowing as we do then that nothing is ever created in the proper sense of that word, but that worlds and all known objects of nature are formed on beautiful laws of progressive development under the inspiring and guiding influence of Deity, it is more proper to speak of our MAKER

rather than our CREATOR, for God and the Material Universe must both be eternal.

IV. THE ARGUMENT FROM DESIGN.

Paley's argument from design is well known. He shows that if we study a watch and examine its adaptation of part to part, we see that it has a design and therefore must have had a designer. So if we study the universe we see everywhere evidences of design, and this proves the existence of a great Designer. Does it however prove that this designer is an absolute Creator as Paley would seem to imply? By no means. A three year old son of President Fairchild of Oberlin College, Ohio, met Professor Ellis of the same institution one day and exclaimed, "I want to ask you two questions; Who made God, and then who made him?" That is, who made the Creator of God himself? These questions from an infant must confound all theologians, for if the universe by showing design proves that it must have had a Designer who was its *Creator*, how much more must the Designer himself show design, and consequently God himself must have had a Creator according to the same mode of reasoning. So long, however, as neither man nor angel can fathom the infinite sufficiently to know how either God or the universe came to have an existence, we shall be wise to let this question drop.

V. IS GOD UNKNOWABLE?

I. "The Infinite," says Herbert Spencer, "cannot be grasped along with some thing that is finite; since in being so grasped, it must be regarded as not infinite." This proposition is both true and untrue. When we consider the vastness of the infinite and the Deific, it is of course entirely unknowable, inconceivable, and not to be compared with the finite; but when we speak of the character and general qualities of the infinite we may be sure that we

can gain a correct general conception of them for the following reasons: 1st, an effect resembles its cause and *vice versa*, consequently God the first *Cause* must resemble the phenomena of the universe which belong more directly to the realm of *effects*; 2dly, *there is such an absolute unity of law throughout the universe, both material and spiritual, that we may know a whole by a part, the invisible by the visible, and the unknown by the known*, so far as great fundamental principles are concerned.*

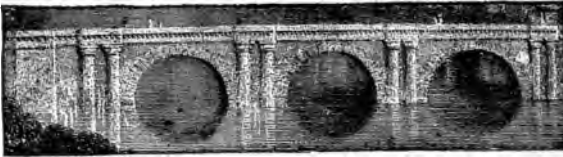
2. If we should descend to the smallest microzoa, which are millions of times too minute to be seen with the naked eye, we shall find precisely the same principles of unity and diversity and gradation and contrast as we do in a flower, a leaf, a tree, a world, a solar system, a cluster of solar systems, or in fact the whole known universe, all of which are developed on precisely the same laws of harmony throughout. What some of these characteristics are will be shown hereafter, because by knowing the phenomena of the external Cosmos, we may surely read the character of the Infinite One whose developing power and glory are impressed upon the whole. We come to this conclusion, then, that *we may at least get a general qualitative though not a quantitative conception of the Infinite One, while in reality there is no such thing as the absolutely unknowable.*

VI. IS GOD ABSOLUTELY INFINITE?

Not unless we accept the doctrine of Pantheism and declare that the term GOD embraces the whole universe. On this plan all objects both material and spiritual are a part of God, for an absolute infinity must include all time, all space, all power, all substance. Farther on, however, we shall see that there is a universal dual correlation of spirit and matter, which, though forever working together on the same general laws, are also widely different, just as

* See Principles of Light and Color, 1st Chap., for the demonstration of this principle.

the terms *positive* and *negative* are diverse. The spiritual side of this realm of being has its culmination of glory in what by common usage is termed *God*. It should be remembered that there are many infinities, relatively considered, in this universe. Thus in mathematics we say a circle consists of an infinite number of straight lines, just as a sphere includes an infinite number of circles. We speak of infinity of duration which constitutes eternity, infinity of space which measures the universe, infinity of knowledge or omniscience, and many other kinds of infinity. Even man being immortal and capable of endless progression has an element of infinity. The character of God's infinity will be spoken of hereafter.



CHAPTER SECOND.

GOD AS A SPIRIT.

I. MATERIALISTS CANNOT UNDERSTAND THE GOD IDEA.

1. IN this age of scientific attainment, the most thoughtful and cultured minds demand the demonstration of all beliefs and theories by actual facts of the living present, rather than by the traditions and old historical narrations of the past. Under their lead the world is tending inevitably to one or the other of two great divisions, 1st, to *Materialism*, which being accustomed to looking upon the coarser side of nature, and putting stress mainly upon the tangible and the visible, denies the existence of an immortal spirit in man, and hence tends to doubt the being of an infinite Father Spirit; or 2dly, to *Spiritualism*, which being intuitional has naturally a quick perception of the finer laws of being, and building upon a large array of phenomena both objective and subjective, is led to a knowledge of spirits who have once been human beings, and hence very logically infer that there must be an Infinite spirit as the source and parent principle of the boundless spiritual life of the universe. The Materialist notices the tree-like or flower-like form of many crystallizations, in which some inherent law of order and life seems to prevail, and concludes that even animal and finally human life may be evolved from matter itself, commencing with a system of *spontaneous generation* sometimes called *abiogenesis*, although such men as Tyndall, Herbert Spencer, etc., for

all their tendency towards materialism, are logical enough to see the absurdity of such a theory.

2. The philosophical Spiritualist admits that there is a principle of life inherent in matter because God himself inheres in it and vivifies the whole, without which the universe would immediately become disintegrated (see Chap. 2d, II.). Possessing a keener vision than the Materialist for perceiving the interior essence of things, and in many cases being able to see by clairvoyant and hear by clairaudient powers through the media of finer atmospheres and finer grades of light than those which appeal to the outer senses, he gains a knowledge of a more ethereal race of beings which we call spirits, and perceives clearly many laws of force and many phenomena which the latter will constantly deny, or else theorize upon.

3. So completely steeped in Materialism are many scientists that it is utterly beyond their conception that there can be a grander and more beautiful universe within and around the external one, and so certain do they feel in their position that they will very generally denounce as ignorant, or fanatical, or dishonest, any one who lays claim to this higher knowledge. This is about as modest as it would be for a blind man to deny the existence of all light and color to one who can see, for the clairvoyant declares that which he sees, hears and knows of this diviner world of existences and what has been proved to the satisfaction of the Committee of the French Academy in 1831, to many of the eminent scientists of Great Britain constituting the Dialectical Society, and to a great number of the eminent thinkers and critical experts of the world, whose testimony alone would form a vast library.

4. In America the number of persons said to possess mediumistic powers has been estimated at over 60,000, but this is doubtless too small, as nearly every family of some communities, by forming a circle around a table for a series of times will constitute a battery of psycho-electric forces

sufficiently strong for the manifestation of supersensual phenomena, or very often for the expression of an intelligence above and apart from any member of the circle. By such means, and especially by mingling with those who are magnetic and clairvoyant, many persons have an interior vision developed, which before they had strenuously denied the possibility of either in others or themselves. Then these truths become so clear to them that the theories of the Materialists which before pleased them, seem quite absurd and superficial. The clairvoyant, of course, has no more faculties than his blind neighbor, who can see with only the external eye, his superiority being that he has those favorable psychic conditions which develop his interior vision and bring it into rapport with the finer lights and colors, just as the outer vision uses the coarser lights and colors. The finer light penetrates coarse matter as truly as ordinary light penetrates glass, thus rendering opaque substances transparent and revealing at times a more refined grade of human forms which we term spirits.*

* While making this remark I am well aware that many persons may perceive forms of various kinds, and even seem to hear words, which are evidently only the images that have been impressed upon the sensorium by past experiences, but I am also aware that forms and words are often shown in a way to demonstrate an intelligent and spiritual source: 1st, Because these images are often entirely different from, and more beautiful than any former experience; 2dly. They appear like certain persons who have once lived upon the earth and use the very same style of language, the same idiosyncracies, and declare themselves to be the same, proving their identity by stating numerous circumstances wholly unknown to the medium, and sometimes unknown to the friends who may be present; 3dly. Many persons have seen a spiritual form rising gradually out of the physical body at death and resembling the physical, only that its features are somewhat more regular and its motion more buoyant. This fact proves that there is a nature that survives the body, so that where a seer may perceive a figure resembling a deceased person, together with an active and intelligent life which often manifests a knowledge greatly superior to that possessed by the medium himself, it is evident that a real spirit is seen rather than any mere image of a person revived from the memory of the past. Especially is this the case when the medium describes a person whom he has never seen and unfolds events concerning which neither himself nor the persons present have any knowledge. I will give a case out of a thousand of similar ones that might be given. A skeptical man of the world once went to see Mr. Charles Foster of New York. Mr. Foster immediately rose from his chair and went to meet him, exclaiming, "You are just the person I wish to see as you are very skeptical. Your father stands just behind you and says his name is Riley." The stranger recognized this name as being correct, and then silently willed that if the spirit of his father was indeed present, he should manifest it by writing through Mr.

Those who do not possess this refined vision, or the ability to commune with these intelligences, should defer to those who do instead of rashly teaching the disheartening doctrine of man's extinction at death, or attempting to banish the perception of the wonderful and beautiful presence of God from the universe.

II. ARGUMENT OF THE ATHEIST.

The Atheist, by dismissing the idea of a God, presumes that he is performing a service to mankind, and he has much that is plausible in his line of argument, for is not the God idea responsible for the miserable Fetichism of Africa and Asia, for the Mariolatry of the Roman Catholic and Greek churches, for the anthropomorphism of nearly all Christendom ; for the vindictive spirit that has represented the Infinite Father, as sending the majority of his own human children to a realm of endless torture just for not believing in certain dogmas ; that would lead one branch of Christendom to torture and murder millions of others,

Foster the account of some circumstance in his life that he, the son, was unfamiliar with. Immediately Mr. Foster's hand commenced moving, and a message was written giving events correctly, only a part of which were known to him at the time. At the same sitting another spirit made his appearance, announced his name, and stated that he was a friend whom he had known among the Rocky Mountains, and that he had died at the foot of Fremont's Peak. This was a surprise to the stranger (Mr. Riley), as he had not heard of his friend's death, but its correctness was verified not long afterwards, as the body was found at the foot of the Peak and identified by papers in the pocket book. How much thought reading or imagination is there in cases like these ?

One absolute fact like these must be irresistible with reference to the future life after death, even if a hundred failures should be made. It is true that a spirit in coming into a brain and atmosphere foreign to his own may often make mistakes as to events, and sometimes finds it impossible to make the medium give correctly so arbitrary a thing as a name, especially if the medium is not highly developed ; but this is easily accounted for and does not invalidate the almost countless cases in which correct tests have been given. A little boy in Chicago was able to see spirits almost, if not quite as distinctly, as he did mortals, and would sometimes play with spirit children. One day he told his parents that cousin Edith was present. "That must be a mistake," exclaimed his mother, "for cousin is still alive in this world." The boy, however, was sure that she had been with him, as he saw her plainly. In a day or two, a letter was received stating that Edith had passed from this life at about the time when she presented herself to her cousin. But a multitude of similar cases could be given and a great weight of testimony produced to prove the immortality of man and to verify the declaration that "there shall be no more death."

better than themselves, because they dared to believe in a different conception and a different religion ; that has derided science and held back the world's progress for fear some different conception from that which is deemed orthodox might obtain ; in short, that has led to a great number of monstrous conceptions and practices, as with the Brahmins, for instance, who give such supreme adoration to Deity that they seem to forget their duties to their fellow men, divide them off into castes, and thus keep the majority in degradation. " One world at a time," he exclaims, " and do not let us trouble ourselves about such an impractical and incomprehensible subject as that of an Infinite Being." Thus in general reasons our Atheistic and Positive School of Philosophers, and many of them leading true lives morally, and becoming well versed in science, in at least its external aspects, wield no little influence upon community. In fact much of the science of the day is tending directly into Atheism. Speaking of the materialistic science of the day, Mr. J. William Reynolds says :—" Taking science only for our guide, we run out the whole sounding line of human knowledge into the depths of Nature and find no bottom ; we soar and soar in heavenly heights, but only to discover that there is something beyond, which nevertheless comes to us, is in us, and in everything around us. Then, because physical knowledge fails to explain the mystery, we go and sit with the dim-eyed old man, the genius of unbelief described by Coleridge, who in his cold and dreary cave ' talked much and vehemently concerning an infinite series of causes and effects, which he explained to be a string of blind men, the last of whom caught hold of the skirt of the one before him, he of the next, and so on, till they were all out of sight ; and that they walked infallibly straight, without making one false step, though all were equally blind.' "

III. ARGUMENT OF THE SPIRITUALIST.

1. The answer of the Spiritualist to this, is that we cannot grasp the true science of the Universe without a conception of God ;—that there is not the least need of entertaining the abominable conceptions of Deity which ignorant and superstitious sects have done, while the correct idea as mirrored forth in all nature is supremely beautiful and Heaven-exalting to man. Teach a human being that there is a God all loving and perfect, whose quickening presence thrills through all being, who smiles upon him in every noble work and aspiration, who has kindled an immortal nature in him which shall enable him to mount forever upward and onward in a diviner life in proportion as it seeks the good and the true here and elsewhere, and you fill his soul with joy, with inspiration and with aspiration. On the other hand, instil into him the idea that he must soon perish like the beasts ; that his life shall vanish forever like a mist before he has scarcely begun to develop his wonderful powers ; that he must finally end up in sickness, death, darkness and oblivion, and what is there to keep him from despair,* or to lead him to the highest effort.

2. A mere theory and a hollow theory at that, is, that humanity is immortal as a whole, though not as individuals ; that it is for one's real happiness to do right and love truth for its own sake, and that our lives may become immortal in one sense by being impressed upon our posterity. Alas for such a hollow consolation ! Hollow, I say, for such a posterity is not worth saving, and such a

* It is true that many Materialists maintain a calm and cheerful appearance, strange as it may seem, just as some of our orthodox Church members can keep up a smiling countenance in the face of the belief that a majority of mankind besides themselves, including perhaps members of their own families, are destined to everlasting torture in a realm of unutterable woe. Such phenomena in human nature may be accounted for by the fact that men may be psychologized in a way to enter cheerfully into the most revolting pathways of conduct, just as a bird under the magnetic spell of a serpent will sometimes allow its enemy to approach without fear, or just as in some uncivilized nations certain females rejoice that they have been set apart for sacred butchery as sacrifices to their deities.

world had better be blown up as soon as possible. If human life, consisting as it does of hopes and powers which take hold upon the infinite, shall turn out to be such a mockery of its highest aspirations, the universe is a grand blunder, and the sooner its wheel-work comes to an end the better.

3. "But it is selfish for us to wish to live forever," says our Materialistic friend, "and we show the true wisdom by cheerfully accepting the real truth of the situation." Is it selfish to aspire after angelhood—after a sublime life which in the future may become almost godlike in its achievements? No, but the real selfishness lies in caring so little for our race as to be willing to live this brief moment of life, and before our powers for usefulness have scarcely commenced unfolding, to sink like a bubble forever from human sight.

4. When the Materialist says we should be willing to accept "the real truth of the situation," the Spiritualist answers, "By all means! and the truth as demonstrated by a mountain load of facts is, that man is immortal!" The Materialist should seek out the truth of the matter with a more earnest spirit, for so vast and momentous is the question of whether man shall live and expand forever, that every thoughtful mind should test and investigate the subject for years if necessary, and that with a spirit of candor and humility instead of the sneering disposition which is so common. The Spiritualist builds upon actual *facts* of vision and hearing, while the Materialist builds upon theories.

5. The sad truth is becoming more and more apparent that many cultured minds have been so developed as to make them blind to the grandest truths concerning the spiritual forces which in fact underlie all other forces, or almost unable to understand them or believe in them when their existence is overwhelmingly demonstrated. The unamiable trait in their character is, that instead of

perceiving their own blindness, they declare that nothing can be seen by others more than they can see, and if others think they can see these things it is all hallucination. Must any one dare to see what a scientific man has predetermined cannot exist? But the following anecdote from Mr. Townshend's smaller work will show how much dependence can be placed on some of these infallible authorities:—

“A Doctor at Antwerp was allowed at a *seance* to impose his own tests; the object of the *seance* being to demonstrate vision by abnormal means. He said beforehand, ‘If the somnambulist tells me what is in my pocket, I will believe.’ The patient having entered into somnambulism was asked by him the question, ‘What is in my pocket?’ she immediately replied, ‘A case of lancets.’ ‘It is true,’ said the doctor, somewhat startled; ‘but the young lady may know that I am of the medical profession, and that I am likely to carry lancets, and this may be a guess; but if she will tell me the number of the lancets in the case, I will believe.’ The number of lancets was told. The skeptic still said, ‘I cannot yet believe, but if the form of the case was accurately described, I must yield to conviction.’ The form of the case was accurately described. ‘This certainly is very singular,’ said the doctor, ‘very indeed; but still I cannot believe; but if the young lady will tell me the color of the velvet that lines the case that contains the lancets, I really *must* believe.’ The question being put, the young lady directly said, ‘The color is dark blue.’ The doctor allowed that she was right; yet he went away repeating, ‘Very curious, yet still I cannot believe.’”

Remarking of this case William Howitt says:—

“Nor could the doctor have believed had he received an amount of evidence as large as the Cathedral of Antwerp. How can a stone move? How can a petrified man believe? And the scientific, as a class, are petrified by the unspiritual principles of the last generation. These principles are the residuum of the atheistic and materialistic school of the French Revolution. The atheism is disavowed, but the disbelieving leaven remains and will long remain. It will cling to the scientific like a death-pall, and totally disqualify them for independent research into the internal nature of man, and of his properties and prospects as an immortal being. This education has sealed up their spiritual eye and left them only their physical one. They are as utterly disqualified for psychological research as a blind man for physical research. They are greatly to be pitied, for they are in a wretchedly maimed and deplorable con-

dition No half men, no paralytics who have lost the use of one side, and that the best side of their intellectual frames, through the vicious habits of an intellectual process, will ever become the pioneers of the knowledge of the yet undiscovered regions of human nature. As soon might you pit a Chinese lady with all her toes crumpled up to run against a full-blood Arabian for the Derby."

IV. THE AUTHOR'S EXPERIENCE.

1. One thing which the clairvoyant has ascertained is, that in the higher scale of being which belongs to the spirit world all things are refined, swift and powerful, and the ethereal forces in connection with which thinking is done act with lightning speed, and thus render all mental action more acute, quick and far-reaching. Even in this life many persons are able at times to come into rapport with this finer psychic aura, and thus look profoundly into the mysteries of both terrestrial and celestial things which under ordinary conditions are dark to their perception. It may readily be seen, then, how it is that spiritual intelligences may have a broader and keener perception of all truths than mortals, besides which, the wisdom which some of them have acquired by centuries of experience, enables them to penetrate far into the mysteries of God and the universe. In proportion as they can fill human brains with these more subtle ethers, they are able to inspire them with higher conceptions of the great plan of things. Of course this inspiration is limited more or less by the capacity and character of the brain into which it comes, an imperfectly developed brain being able to receive only a small portion of truth and that best which is in harmony with its own especial bias. Thus a philosophical spirit needs a thinking human brain as its proper instrument ; a poetical spirit needs a poetical brain, etc., and these should become illuminated and made all the more inspirational by magnetic and spiritual development.

2. If a sensitive human being and a spirit possess those fine electrical radiations and spiritual forces which answer

to each other, then by means of an exquisite style of chemical action, those signals and impressions may be imparted which convey thought to each other. This constitutes a system of celestial telegraphy between the earthly and the spiritual realms of being.

3. The ignorant cavil is raised that if one human being may become a medium for perceiving and imparting the influences of a spirit, then all may, or as Dr. George M. Beard of N. Y. would say, "no human being ever has or can have any faculty different in kind from that conferred on the human race in general," therefore clairvoyance and like gifts are impossible.* To this it may be answered that fundamentally all men are alike, having the basis of all accomplishments within their physical and mental constitutions, but the degrees of development of their faculties are almost infinitely varied, one being a Mozart in music, others not having any apparent perception of tune; one being quick to discern colors, another being color-blind; one being so sensitive as to be able to feel the forces of a magnet hundreds of yards away, others being so dormant as almost to need a blow before they can perceive it, and so on. A certain Canadian woman attracts iron with great force to herself and shocks every one she touches as though she were an electrical eel. According to Dr. Beard's deduction no such woman can exist, because all women have not this power.

4. For a pretended scientist to say that one person cannot be sufficiently sensitive to receive spirit impressions, or sufficiently developed in the finer grade of light to be clairvoyant unless all are so, is on a par with saying that a bar of magnetized steel cannot attract iron unless a bar of unmagnetized steel can do the same, or that an element

* Such is the ignorance of spiritual forces generally among men who are otherwise able, that such important works as the *Popular Science Monthly*, the *North American Review*, and *Scribners' Monthly*, have admitted the articles of this Dr. Beard into their columns, evidently supposing them to be scientific, whereas the least knowledge of these forces would enable an unbiased mind to scatter his sophistries to the winds.

like sodium cannot form a chemical affinity with oxygen simply because it cannot with potassium.

5. My apology for wasting so much time in refuting such a sophism is, that our skeptics and self-styled "experts" in these matters are among the first to become duped on the subject, and proclaiming their theories on the house tops, an uninformed press, steeped in materialism, takes it up and cries out triumphantly, "Spiritualistic superstition fading away before the clear light of science."*

* This is the flaming heading placed by the N. Y. "Daily World," over a lecture given by the above named physician, in which this and other extraordinary assertions were paraded before the people as science. I sent numerous facts to the editor of that paper, showing the delusion under which Dr. Beard was laboring, but he had not the grace to publish them.

Since writing the above and just before I put my work to press, some circumstances have occurred in connection with Dr. Beard which have softened the feelings of liberal minds towards him, and led them to feel that he is honest after all, and is capable of doing much good among the scientific. After filling all the air with his assertions that clairvoyance never has been and never will be possible to any human being, he has been utterly overthrown by a gentle and refined lady, Mrs. Julia Carpenter, wife of the well known psychologist, Mr. A. E. Carpenter, who on two separate occasions, persisted in seeing through opaque substances in his presence until he had to abandon his position entirely. He was a supposed "expert" in the matter, and when he told his experience to such prominent medical men as Drs. Dana and Morton, they thought he was deluded, so he brought them to Mrs. Carpenter also, and *they* in turn became wrapped in astonishment as they found out the absolute truth of clairvoyance. They have almost reached the goal of spiritualism, for they now see that there is another kind of eye through which people can see, and if people have this spiritual eye they must have a spiritual body to go with it. Another of the great conquests which the invisible world has made over the experts of the material sphere was the independent writing lately performed in the presence of the Magician Herrmann, through the mediumship of Mrs. Simpson, as described by the Chicago *Times*. Before going to see her, he utterly denied the possibility of any such power, but promised to give a written testimonial to that effect if it could be done. In spite of all his skill and precautions, however, the writing was done inside of a double slate by some intelligent power even when himself had one hand on the slate. He was astonished, and admitted that there was no trickery about it, but when he came to be pressed for a written admission of the fact which he had promised, he backed out of it, saying he would write a satisfactory admission afterward. It was too humbling to his pride to have done through a woman that which could transcend the skill of so great a magician as himself.

Dr. Beard should have credit for bringing some of the facts of psychology to the attention of the scientific, especially the American Academy of Sciences. There he took a subject and showed how, by controlling his psychic forces he could control his sensations and thoughts. At first the hundreds of skeptical faces were unmoved, but as he made his subject absolutely blind when his eyes were open, as tested by a reflector, and then wholly free from sensation when red-hot iron was laid on his hand, shouts of approval rose from the whole audience. Does not this show that if a human mind in the body could thus control another, is it not plain how a mind out of the body could control certain sensitive persons whom we call mediums?

Some of the most ignorant mediums could inform such men that every spirit has a "spiritual body," as St. Paul calls it, and that this spiritual body is only a refined grade of matter which, having its ethereal forces, is able to make an impression upon the finer ethers of the physical body,* and through them reach the external senses.

6. I have made these remarks 1st, to show how it is possible for man to commune with intelligences that are usually unknown to the external senses; 2dly, to show that these intelligences being spiritual must have had a spiritual parentage which we call God; 3dly, these spirits being in rapport with those swift, fine and powerful ethers which develop amazing activities of the mental forces, are able to take a broader grasp of the whole subject of spiritual and Deific being than mortals, and 4thly, it is common for the high and noble spirits to believe in and aspire towards the Deity.

7. I deem it appropriate here to state that I have been able for a number of years to gain knowledge from spirits, not only by means of impressions, but by a system of telegraphy which is usually as accurate as any that can be given by means of the electro-magnetic telegraph. In many cases while alone, after having had my brain electrically charged most powerfully by these invisible agents, I would see palaces, parks, cottages, streams and a glory of colors entirely above the conception of those who have not had their inner vision opened. At another time I would see moving beings, some of whom were radiant quite beyond all earthly dwellers and three or four of whom I recognized as dear friends gone before. That these were not simply the reproduction of visions that had

* When I speak of the "spiritual body," as a refined grade of matter, the reader should understand that the spirit itself which constitutes its primary principle of life is not material. The spirit is different from the spiritual body which it inhabits and from the spiritual forces which it uses in wielding matter for the spiritual forces themselves, though spirit like in subtlety, must be but an exquisite style of matter.

been impressed upon my mental retina by former experiences, was evident from the fact of their being far more beautiful in color and form than anything in the outer world. They were not imaginations, because they transcended any power of imagination to picture, and constituted a new and until then an unknown world.

8. When impressions were given to me, and when my own reasoning powers have led me, to ask questions, I have shaped them into form and desired to know if they were correct. The invisible intelligence would move my hands in one direction for *yes*, and in the opposite direction for *no*, and thus I would have tens of thousands of points answered by an exact process. That my hand was not influenced by my own wishes or will; was certain from the fact that in multitudes of cases it moved entirely contrary to what I supposed at the time was correct, and sometimes it would require days and nights of severe study and thought with reference to some profound problem, before the influence would give his assent to the accuracy of my position. Having thus solved the problem to the spirit's satisfaction, I would soon be able to see its great importance and correctness, and its power to settle many mysteries before unknown.

9. One of the grand souls that has guided me for years has ever answered to the name of Dr. Elliotson, once President of the Royal Chirurgical Society of London. In developing the law of atoms and ethers, including the processes of Electricity, Magnetism, Light, Color, Heat, Cold, and the fine Psychic, Therapeutical and Chemical Forces already treated of in the Principles of Light and Color, I found it necessary to enter many fields of inquiry which thus far have been untrodden by scientific investigators, and the assistance thus gained from Dr. Elliotson showed a knowledge quite in advance of that which he possessed in earth life, or of that which any living authorities could present. When I had gone as far as I was able into the

development of great principles, I would look to him in his higher sphere for further help, just as he in turn looked to a still higher sphere for guidance.

10. In the wonderful subject of atoms, by means of which a universe may be analyzed and synthesized, the eminent Englishman was leading me on from step to step in the knowledge of its mysterious machinery when it became evident that although the general principles were correct, yet some of the details would not answer as an explanation of different grades of force, and consequently further progress seemed impossible. At this juncture, a magnificent influence, said to be three thousand years old and to have come originally from ancient Greece, made his appearance. A few circumstances by means of which he was made known may be interesting. A well known physician and editor of New York being in my office one day went suddenly into a trance, and the influence controlling him declared that an ancient Grecian spirit was present, whose countenance was brighter than the sun and had come to assist in the unfoldment of these great fundamental laws. On consulting with Dr. Elliotson afterwards, I asked if this was true. He said it was, admitted that he had led me unconsciously into an error, and the Grecian was present to set us right. I was led to believe in the remarkable character of this spirit from these facts: 1st, Dr. Elliotson, through my hand-telegraph, had declared it to be so, and in his thousands of answers he had never practised deception upon me; 2dly, several clairvoyants have seen and described him in a similar way, and 3dly, the ideas he conveyed and his grasp of knowledge was so wonderful, that if I had been superstitious I could easily have believed that God himself was present. He seemed to be able to reduce all things to law and to penetrate to the very secrets of life itself. He sometimes called me an infant, and although half a century old I must have seemed infantile in years and knowledge compared with one who

was sixty times my age. Count Rumford, Franklin, Faraday, Humboldt, Berzelius, and a great number of the famous scientists of modern times were represented as sitting at his feet in spirit life for instruction, and as I received his great thoughts from night to night, I, of course, did not presume that I merited the presence of such a teacher, but the ignorance of myself and of the human race at large appealed to his great benevolent soul for light and he gave it. Every night as I came before him, I had written out a series of questions, all of which, so far as I know, were beyond the present range of science to answer, and in the twinkling of an eye his answer was given as though it were merely a child's thought to his great intellect. Once or twice, in order to get some great idea into my conception, he threw into my brain such a powerful flow of psycho-magnetic forces as nearly to prostrate my system for one or two days afterward, although I was physically strong, but the result well repaid the sacrifice, as a new illumination was imparted, and some great mysteries of force were solved. The physician already mentioned was sometimes so powerfully entranced by the same influence that he seemed almost overcome when he came out of it, and spoke of having obtained a glimpse of dazzling and glorious light that surrounded the spirit home of the great Grecian. When a series of questions was found too difficult for Dr. Elliotson to solve, they would generally be deferred until the next evening for the Grecian to answer, and whenever his ideas were given, however rapidly, there was no causing him to swerve from them, and I found it impossible to overturn them by any array of facts that I could obtain. Sometimes I would venture to differ from him and would commence building my positions contrary to his opinions, feeling that he must be incorrect, but in the end was forced to undo my labor and come back to his ideas.

11. To whom then, but to such a being, angel of wisdom

and love as he is, or even an archangel, to use Bible terms, should I turn for knowledge of this subject of Deity? Who should best understand these exquisite ethereal and spiritual forces which permeate all things unless it be one who being far up in the spiritual realms is ever in rapport with them?

12. I shall now attempt to give the outlines of what I have learned from many years' study of this subject, aided at times by Dr. Elliotson and in its grander and more intricate phases by the Grecian himself, who has already aided me in the foregoing positions with reference to Deity.



CHAPTER THIRD.

THE DEIFIC LOCATION AND MODE OF WORKING.

I. THE LOCATION OF DEITY.

THE Deific influence, of course, permeates the universe and his presence is ubiquitous. What propriety, then, in speaking of any special location of Deity if he is everywhere? We have already seen (chap. 1st), that every object in nature is arranged on the law of unity—that every leaf has its culminating point at its central fibre, every solar system at its central sun, while every possible organization and crystallization in the whole realm of being has its centre of intensity and power to which all other parts do obeisance. Reasoning from all analogies then, there can be no life, or growth, or power, or organization without it, and God himself must have his point of glorious culmination as the pivotal Centre around which the universe revolves. It is proper then to speak of God as having his special place of abode, notwithstanding the fact that in a general sense he is said to fill infinitude itself. Where then does this mighty Being dwell?

II. CAN INFINITUDE HAVE A CENTRE?

If the universe is absolutely infinite in extent how can it have this culminating centre which we call God? Infinitude has no circumference. Can it then have a centre? This question is propounded triumphantly and is supposed to settle matters. The universe is generally assumed to be

infinite, and the Atheist in this way presumes to do away with a great central Deific Power in violation of every possible phenomenon of nature ; for nature is a system of infinite centralizations as we have seen, no part of which violates the law of any other part, nor from its absolute unity can any part differ from the whole in its fundamental principles. Here my Grecian sage binds me to universal law and declares positively that although space is absolutely infinite in extent, the potentialized portion known as the universe of star clusters, nebulæ, solar systems and comets, is not absolutely infinite, but is ever expanding and developing on the law of eternal progression. The infinite expanse of space beyond is lying in a negative and unorganized condition. Hence the real organized universe is not without its circumference and must positively have its great Central Potency, for the wielding of force is absolutely impossible without a central principle of power to prevent discord and ruin, and to act as a basis of organization.

III. DOES GOD CONTROL THE UNIVERSE THROUGH LAW ?

1. It is very easy and very superficial to say that the Deity speaks and it is done—he wills and infinity feels his power. But the fact that in the whole realm of being nothing takes place excepting through the most absolute system,—through consecutive processes of cause and effect, shows that God himself, who is the life of the whole, works according to law.

2. If gravitation had ever been for a moment suspended, or the amazing force of chemical affinity turned into something else, then we might lament in bitter anguish, for it would show that there is no immutability in the plan of things and no absolute basis for science and unerring knowledge. If any power in or above nature had ever been known to act in this arbitrary way in a single case, then farewell to all orderly arrangement and be prepared for

the worst, for who shall say that such a lawless being may not choose to blot the universe from existence?

3. Many superficial thinkers and theologians cry out "Atheism!" and declare that we are banishing God from the world whenever we show that immutable law reigns everywhere and that all things are being developed by an absolute system of evolution from lower to higher conditions. Who but the Infinite Wisdom and Power could ever bring about such wonderful results in connection with dead matter, and what conception of Deity could be so sublime as that which shows that he accomplishes all things by a perfection of system instead of working in confusion and having to make a special effort to create each human being, each animal, each plant, each world, and a special effort each moment to sustain life after it is established?

IV. HOW DOES GOD CONTROL THE UNIVERSE?

1. In harmony with the universal law of force which works on the plan of duality. No action can be possible without positive and negative conditions, without finer and coarser elements combined, without a body and soul principle in every portion of the universe. We know that in a galvanic battery there must be a connection of positive and negative poles to produce power—that in the human system there are negative poles in the body answering to and working with positive poles in the brain as seen by clairvoyants and corroborated by scientific observation, while in all chemical action there must be two contrasting principles. So in all crystallizations, in all animal life, in all magnetisms and electricities, in every possible style of polarization there must be a correlation of positive and negative forces.

2. Again, there must be a finer and more fluid-like element in all things, as the positive law of force, and a coarser and heavier element, as the negative and reactive

law in connection with which the finer element works. Thus there is the fine active substance *air*, which moves the grosser arms of the wind-mill ; *water*, which moves the wheel ; *steam*, which moves the lever-work of machinery ; electricity, which moves the telegraph ; *gravitation*, which moves all worlds ; *blood* and *vital magnetisms*, which course through and kindle into action the nerves and coarser tissues of animal life, and the *soul*, that is the primal principle of life in every human body, which latter is the answering and reactive portion of being that assists in bringing the external universe to the cognizance and influence of the spiritual.

3. Even in the future life, as those of us who have been privileged to look into it well know, the *spirit* must work in connection with what is called a spiritual body, which is only a refined grade of matter.

4. Thus, through the whole world of matter and spirit, no action is ever known to take place without the union of a finer with a coarser principle, usually some fluid in connection with that which is solid, or at least, less fluid until we reach the spirit. But even this in its control of a material body uses fluidic forces in the form of vital electricities, and if we are to judge by the absolute unity of law which rules everywhere, even spirit itself in its potentializing contact with matter, must flow forth much in resemblance to a fluid.*

* In the Principles of Light and Color, I have shown how the finer grades of atoms which constitute the ethers are drawn by a suctional power through the spiral and vortical spring-work of coarser atoms, the vortexes of the latter attracting the ethers and the ethers arousing the vortexes to greater activity, while still finer ethers course through and kindle these ethers until we ascend to the finest of all, which must receive its impulses from spirit. Is it not reasonable to suppose that spirit itself, almost infinitely fine and elastic as it is, may be attracted by the vortexes of the finer lines of ethers and thus have its own action quickened at the very same time that it darts forth, as a positive principle of power, with its more than lightning activities to quicken the ethers, sending in this way those tides of force which course through and vitalize every grade of matter even up to the coarsest solids. Such must necessarily be the case if we are to judge of the invisible by the visible, or the unknown by the known, for no style of action occurs in the whole known universe excepting this correlation of the finer with the coarser, causing a universal system of action and reaction.

V. A. J. DAVIS'S THEORY OF THE GOD CENTRE.

1. Mr. Andrew Jackson Davis in "Nature's Divine Revelations," aided by his clairvoyant illuminations, has given a very sublime conception of the universe and of the Deific Centre, which he describes as a burning sun of inconceivable vastness and of terrific energy. This Centre under the stupendous repulsive power of its own heat has projected its matter in all directions towards infinitude, which forming into systems and star clusters constitutes the universe.

2. While this gives a near approach to truth, it is not in harmony with the duality of force, which as we have seen rules everywhere, and for the following reason among others, seems inaccurate :—This great central sun-sphere must of necessity be the culmination of the most fearful repulsions and convulsive heavings and agitations of all kinds, compared with which all lightnings, all cyclones, all earthquakes known to man would be as nothing. Is it to be supposed that this culmination of all rude and violent forces is the proper seat of the Infinite Majesty and of the highest Heaven of glory where the most exalted beings dwell?

3. Does not the reader know that a sun is always the coarsest and rudest portion of a solar system? Every planet commencing its career as small suns must cool off and go through a refining process for millions of years before the conditions become sufficiently exquisite to sustain a human being. Lockyer has seen a solar cyclone move from 40 to 120 miles per second, while Professor Young of Princeton College saw a mass of flaming hydrogen move for a time at the rate of 10,000 miles a minute or about 600 times as swiftly as a cannon ball.

4. I have been told repeatedly that no spirit can dwell on the terrific surface of the sun, and that the reason why

other hand the material sun not only sends its reflex influence upon the spiritual one, but coöperates with that to produce the effect of gravitation and all the forces that move throughout the realms of infinitude.

VII. CAN THE INFINITELY FINE ACT UPON THE COARSE?

1. In other words can the superlative refinement of Deity and the deific forces act upon the coarser elements of the great material centre? Not directly, but by gradations of forces.

2. So fine an entity as the human spirit, for instance, cannot act directly upon coarse substances like bones, but must first set in motion exquisitely fine ethers, these must animate the nerve fluids as the next step coarser, the nerve fluids guided by the nerve channels control the muscles as a substance still coarser, while the muscles wield the bones which are the coarsest of all.

3. Again, take the great general departments of the universe and we shall see the following gradation of elements and forces of which the finer quicken the coarser and are in turn acted upon by the coarser. Thus at the bottom of the scale of power lie the SOLIDS, the coarsest and most inert of substances, then the LIQUIDS, which being finer may generally penetrate and modify or dissolve the solids, then the GASES which animate the liquids, then the ELECTRICITIES and ETHERS which kindle the gases into life, and then still finer ethers and SPIRITUAL FORCES which animate the coarser ethers, until finally we reach a grade of matter so subtle as to answer to SPIRITUAL EXISTENCES, reaching from the humblest human spirit through all the grades of celestial life up to the INFINITE SPIRIT, who thus permeates and vivifies the whole range of being. This

may be represented to the eye by fig. 1, taken from the Principles of Light and Color:—



FIG. 1. GRADATION OF ELEMENTS AND FORCES.

4. We may see then how the great material sun-centre must have a gradation of forces, reaching from the coarsest elements down to those of great subtilty, and may be fired up into an amazing energy by the inconceivably mighty burst of forces from the Deific centre, just as that in its turn receives the almost infinite reactive forces from the opposite material side of power, for the former is never wholly divorced from material forces, nor the latter from more or less of the spiritual forces.

5. But the correlated movement of this great duplex

Centre of Being will be much better understood when the basic principles of chemical action have been mastered, and when it is seen that even thought and spiritual essences work in harmony with a divine chemistry similar in its basic principles to the chemistry of material forces.*

* In my *Principles of Light and Color*, the working of atoms and ethereal forces, including the explanation of chemical attraction and repulsion and the methods by which electricity, magnetism, thermism, light, color, odyl, and psychic force operate upon both matter and mind are given at length, especially in Chapters Third, Fifth, Ninth and Tenth. If some portion of this treatise may seem unfounded to the reader, and composed too much of assertions, he will there see a large array of facts and deductions in support of what is deemed the true philosophy of force, by the aid of which a host of mysteries become clear and the above laws are more fully corroborated.



CHAPTER FOURTH.

THE NATURE OF GOD.

I. IS GOD A BEING OF INTELLIGENCE ?

1. Is this Deific Centre merely the positive pole of an infinite battery which moves the universe? Is it simply a great potentizing reservoir of fine forces without any intelligent Power to guide the whole? Does the amazing design and perfection which rule everywhere betoken nothing higher than a refined grade of electricity ?

2. Suppose electricity were to become untold millions of times finer and swifter than it is at present, would it come any nearer to being able to think or feel or construct a world? How much refinement of mere chemical force would it require to develop consciousness, or write a sentence in Greek?

3. Perhaps a most fortunate *chance* has brought about this exquisite system of adaptations. But let us see. Could a senseless play of forces build up such an instrument as the eye, which a late scientist (Herr Salzer) has estimated as having 3,360,000 retinal cones and 438,000 nerve fibres, which has its crystalline lens, its humors, coats, rods, muscles and almost countless parts, and place them just where they should be for developing vision?*

* It has been stated by materialists that eyes were originally created by means of light, as proof of which it is said that fishes that grow in the waters of a cave where darkness rules have no eyes. But this I learn is a mistake, the eyes being there but covered with a thin film.

Why then does not the lens of the eye happen to get into the ear or mouth, and why has the ear its sounding boards, its thousands of rods of corti graded so as to receive and impart the most exquisite distinctions of musical tone, its spiral and funnel-shaped passages for concentrating and modifying sounds, while not an iota of it happens to be devoted to taste or vision or smell?

4. If mere chance rules the world why did not the teeth happen to grow behind the head instead of in the mouth, and the feet grow out of the shoulders or knees, and how are such countless millions of stellar globes made to revolve harmoniously without clashing?

5. Seeing then that infinite wisdom and design are to be found everywhere, must we not conclude that there is a great Designer or Centre of intelligent action?

6. Will the Materialist ask who made this great Designer—who created God? Then will I silence him by asking who made Matter? Who developed the physical universe with its wonderful design? When he asserts so confidently that the material universe is uncreated—in short, has existed from eternity, we certainly have as good a right to say that the Spiritual Universe, whose central light is God, must also have existed from eternity.

7. Such mysteries of primal being, however, are entirely beyond the finite mind to comprehend, and we shall show that we have the best knowledge of the subject *if we are sufficiently clear headed to perceive our ignorance.*

II. IS GOD A PERSONAL BEING?

1. In other words, is he a kind of a vast person? This supposition would involve us in more or less of difficulty, 1st, because it would seem to make him a being of limited parts. If so in what constellation should we find his feet, in what his head, or in what portion of him should we find the solar system?

2. 2dly, while we being finite cannot absolutely say that he is not a person, still if he has a definitely outlined form like a person, how could his being interpenetrate every minute portion of the universe and become the life of the whole?

3. Some conceive God to be an immense man with the virtues and some of the vices of humanity.

4. The Parsees, founded by Zoroaster, evidently consider him to be a great spiritual sun, and are in the habit of paying their adorations to the material sun as his type.

5. The Brahmins would present their sublime conceptions of his character by declaring it to be like the rising of a thousand suns into the sky at once.

6. But Brahmans, Christians, Jews, Mohammedans and many other religious sects conceive of God as an *infinite person*, if such an expression is not a contradiction of terms, although the Brahmins, Christians and some others also represent a trinity of persons as constituting the ruling power of the universe.

7. Certain inspirational minds have concluded that a large number of the greatest, holiest and mightiest spirits of the universe must occupy the highest Heaven of power, and blending their amazing energy and glory into oneness of action, constitute the real Deity or Spiritual Sun Centre. Although these exalted beings must necessarily possess an immense individuality and diversity of character, they are so far up in the highest realm of harmony that this diversity is blended in a beautiful unity of purpose, so that the mighty whole acts together as one great aggregated Being, who may properly be called God.

8. Whatever view we may take of the Godhead, whether we consider him as the one great ruling Power, just as the sun is the one central object of the solar system or a combination of objects acting as one, like the stars of a glorious constellation, or the branches that unite to form a single tree, we feel quite safe in considering him the

mighty Spiritual Head of the Universe, or the Infinite Father, or in the language of affectionate reverence adopted by some, the *Father and Mother God*.

9. If we are to judge of the whole by a part, or of the unknown by the known, we may be sure that the universe is an organized structure, and being organized it must have its central or Deific Power ; but for us as finite beings to presume to define just the nature and character of this Deity in detail, as some religionists do, would show that we are both rash and superficial, although we may learn many wonderful things about him by studying the universe upon which his glorious image is stamped.

III. IS GOD A BEING OF ABSOLUTE ATTRIBUTES?

1. Has he attained to the ultimate of all power and perfection ? Could a more terrific hell be imagined for a being of infinite activities and expansive power, than a condition in which all progression must cease and no new worlds of knowledge and conquest ever be gained ?

2. While God must control the whole potentialized universe, grasp all its needs and guide it onward toward all harmonies and all perfections, it is inconceivable that he has reached the end of all progression. If he can no longer progress or expand, then must the universe have reached its last point of greatness, for God and the universe are ever correlative.

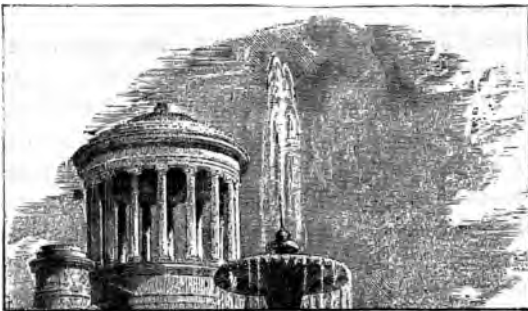
3. But this is contrary to all laws of the known Cosmos, for every atom in the whole realms of being must be in motion, and all things are moving onward in endless cycles of progression, which progression is ever upward toward higher perfection, and never as a whole downward toward imperfection and ruin. Ruin and death occur only temporarily that higher conditions may be inaugurated.

4. Is it not certain that God being incorporated with the universe as its central power must ever move along with it in its endless upward march ?

5. Is it not evident too that the infinite flow of spiritual forces and electricities to the utmost verge of being, must ever be widening the limits of the potentialized universe, awaking into existence first nebulous masses and then suns and finally perfected worlds ?

6. These new forms of matter developing endless and new varieties of life must expand even the mighty nature of that being whom we call the "Infinite," because he is the life of all life and the potency of all matter, and great beyond all conception of man or angel.

7. The word *infinite*, meaning as it does *without a limit*, may well be applied to him, for the bounds of the universe cannot compass him and the duration of his being extends over both eternities.



CHAPTER FIFTH.

THE DEIFIC GREATNESS AND GLORY.

I. THE GREATNESS OF GOD.

1. THE telescope reveals millions upon millions of suns and spheres, each of which seems almost like a universe in vastness and power, and yet the whole constitutes but a minute corner of infinitude. We think our sun is large, being equal in size to 1,280,000 worlds like our own, but the nearest fixed star, called Sirius, or the Dog Star, has been computed by some astronomers to be equal to 5000 suns like our own.

2. The Milky Way, to which our solar system belongs, is only one among thousands of clusters of stars, and yet this alone is found to contain millions of burning suns which we call *fixed stars*. The spectroscope reveals the fact to us that the substance of these suns is much the same as that of our sun, just as it also shows that the elements of the different planets are quite similar to those of our earth.

3. We know that the great law of gravitation holds all worlds and systems of worlds bound together with the same omnipotent chains. This demonstrates the unity of the universe, and must lead us to believe that every fixed star is the centre of a magnificent system of inhabited worlds like our own sun. What then must be the greatness, wisdom and power of that Being who fills, vivifies and controls the whole !

II. AN ANGEL'S CONCEPTION OF THE UNIVERSE.

1. Some years since I felt my brain encircled with a glowing sensation and my conceptions became clear and broad under some inspiring influence. This influence was announced by means of the system of invisible telegraphy spoken of in another place as being an old and highly advanced spirit who had made vast researches into both the material and spiritual realms of being. Impressions were thrown upon me, but before I put them upon paper I repeated them distinctly and asked if I had the idea correct, in answer to which, my hand would be made to move in one way for *yes*, and in the opposite direction for *no*. In one or two cases I had to vary the words a great number of times before I could get the exact idea which the influence wished to convey. I doubt whether there is the same number of words in human literature which will give a more sublime idea of the universe and the destiny of man, and it was given as an exact statement of facts as they are, rather than the mere speculation which earthly minds must indulge in on such a subject. The following is the passage :—

“Children of a day, how feeble is human conception to grasp the universe. You think you understand science and have soared up into the laws of things, but your highest conceptions reach out but a finger's length into the arcana of the infinite. There are suns far mightier than yours countless as the sands of the sea, and worlds encircling them compared with which your own is but a mote in the sunbeam! Telescopic vision enters but the periphery of the great circle of things. There are orbs that roll in those depths so advanced in knowledge, science and invention, as to have passed beyond the grade of earthly attainments myriads of ages ago. Steam as a motive power has been superseded by superior agencies and these in their turn by those far mightier still. Telegraphic communication exists

only in the records of the distant past, and systems of *thought-transfer*, capable of reaching out into both the material and spiritual universe, have been adopted in their place. In social development the people have become as angels and their sphere like Heaven in comparison with your own. The laws of life are so profoundly understood and obeyed that sickness has long ago passed away, and all crime is unknown. All prisons, alms-houses, hospitals, battle-fields and wailings of human hearts have vanished before the light of science. Despotism and systems of wrong-doing have passed away and love encircles every human being."

III. THE GLORY OF GOD.

1. We are filled with wonder at the view of the material universe, with its resplendent light, its array of land and river and sea ; its sublime mountain heights from which a thousand valleys, forests, rivers, lakes and cities burst upon the vision, and especially at its infinite expanse of worlds and starry systems which burn everlastingly upon the blue heavens. We love to consider them as a reflection of the Deific greatness and to exclaim in the language of David : "The heavens declare the glory of God, and the firmament showeth his handywork."

2. But all these are as nothing compared with the splendors of the interior universe, which only the more refined spiritual vision may behold. Jesus, Paul, Swedenborg, Tenant and thousands of others have been able to take in those visions of the diviner realms which are beyond all description and which have seemed almost too sacred and awe-inspiring for mortal tongues to dwell upon.

3. Probably over half of the people of an average community could become able to see by means of the finer grades of light that reveal this grander interior universe, if they would perseveringly, and under proper helps, cultivate

the faculty.* My own experience I will give briefly for the encouragement and possibly the guidance of others.

4. Until I was forty years of age, I had seen only by my outer vision. By sitting quietly in an easy, partially reclining posture, with my head to the north to be in harmony with the earth's magnetic forces, and by receiving at times passes over my brow and head by spiritually developed persons, this vision became more and more developed. Usually I could see in this way best with my eyes closed or in a dark room, and Judge Edmonds, formerly of the U. S. Supreme Court, once informed me that in his first efforts in developing this psychic vision, he found it necessary to tie a bandage over his eyes to exclude the coarser external light. I would simply remark here, however, that there are many persons who can use this spiritual sight when the outward eye is wide open, and some seem to have it active from childhood without any trouble in development. Others will have to sit one or more hours at a time in a dark room and come very near getting into a sleep or semi-trance state before they can see these higher glories clearly, while others may feel spiritual impressions without being able to see these refined colors.

5. The exquisite, brilliant and inconceivably lovely combinations of colors and forms that appeared to me more and more clearly as I sat for a good length of time making steady efforts to see, I have described as far as feeble words can do so in the *Principles of Light and Color*, p. 446 onward—while the philosophy of this vision is considered on pp. 459 onward, 509 onward, etc.

6. Early in my experience, I felt exquisite electricities and touches and breathings over my brow, and a subtle force which went deep into my brain. My head sometimes became so charged with it that I could scarcely bear the touch of my finger upon it, and this enabled me to see all

* For proofs of higher octaves of light and color than that which is visible to the outer eye, see *Principles of Light and Color*, p. 270 onward.

the more clearly. Bright, invisible intelligences were often described by clairvoyants as pouring their radiant influences like streams of light upon my brain. Those who aspire after high achievements for the purpose of teaching and blessing humanity, receive all the more aid in this beautiful development from the celestial life.

7. "Every good and every perfect thing cometh from above," said the great Teacher, and yet a rational, simple diet and a true, pure and active life in these worldly matters are also very important as enabling us the better to receive these good and perfect things.

8. Gradually I saw fountains of light coruscating with every beautiful color and flowers of every form and hue. Some of these flowers seemed to be luminous like stars, and forming a centre of a group of plainer ones would produce a remarkable effect. Landscapes then made their appearance, including a loveliness of lake and river and forest and lawn quite superior to all earthly possibilities ; also palatial structures built seemingly of such materials as alabaster, amber and precious stones, with an elegance of architectural effect quite beyond the skill of mortals to design. Forms of beings, some of whom were like ordinary men and women, and occasionally those radiant and divinely moulded faces which entirely transcended all inhabitants seen on this earth began to appear. Some of these resembled dear friends who had passed away from this life and through my hand telegraph declared themselves to be such friends, although I was informed that when they appeared in the full spiritual condition they were more beautiful and rounded in their features, and had presented themselves in their earthly condition so that they could be the more easily recognized.

9. I am informed that there are spiritual realms near the earth which were constituted originally of the finer radiations of the earth itself, segregated by chemical affinity into more ethereal masses of matter in the shape of refined

landscapes, and that these in their turn sent off still finer emanations, that from their lightness gravitated farther from the earth and formed still more beautiful realms—that there are gradations of spirit spheres suited to the ever advancing character of spiritual and angelic life, some of which have their palaces and homes made of materials more exquisite than diamonds, while the beings resident there are described as being more radiant than the sun and possessing a beauty, wisdom and power beyond all mortal conception.

10. These celestial worlds, the homes of angelic and arch-angelic life, are so indescribably resplendent that the highest forms of what we usually call material worlds seem but the blackness of darkness in comparison. Their inhabitants were once dwellers on our own or some other planet. As it is the destiny of man to progress, through ever advancing grades of spiritual life, passing to higher and still higher worlds, shall human or even angelic conception ever be able to grasp the wonders of those realms to which he must finally attain?

11. If the full glory of even one of these higher spiritual intelligences should suddenly burst upon us and be made evident to our perceptions, it would overwhelm us and we should at once conclude that it was God himself. There are beings so mighty in power and wisdom as to rule over a world, and others still more wonderful who control a whole system of worlds, acting of course under the supervision of the Sublimest of all, the Infinite One whose dominion is over the whole.

12. If then the celestial realms which can thus come under the cognizance of even the lower grades of angelic beings, and to some extent of human beings, are so marvelous, how supremely glorious must be the highest heavens, the great spiritual Sun Centre of all beings? If arch-angels are so amazing in their knowledge, and power and love and splendor, what shall be said of the Infinite

Light who illuminates the universe and fills all time, all space, all matter, all spirit and both eternities?

IV. ANTHROPOMORPHISM.

1. After dwelling upon these sublime facts concerning the God who fills with his presence all the billions of solar systems that constitute the universe, does it not seem amazing that hundreds of millions of human beings on our planet fully believe that the whole vast power of the Godhead had its concentration of glory in so minute an object as a human being? Thus the Brahmins believe that the whole power of God was represented by Chrisna, the Buddhists made Buddha their man-god, the orthodox Christians have deified Jesus Christ, and many other famous men who were able through their spiritual power to perform what an ignorant age of the world have called miracles, have been worshipped as God.

2. Men have been so materialistic that they have made images to help them conceive of God, and some have worshipped these images. Even now millions of Christians place images of the cross before them, or of the Virgin Mary, or of some other saint, and think themselves very pious for so doing, whereas true religion of the heart burns with a constant spiritual flame and lifts the soul up away from all outward images toward the Infinite Glory.

3. When a church runs greatly to external forms and symbols, real piety is generally at a low ebb. In the early gross ages images were set up for worship, or to assist in worship. A higher advancement made the sun the type of God. A still higher conception, and one which is more practical, has led men to worship some good or remarkable man as God; but when men's spiritual lives have been born again they will rise into the grandeur of immutable principles, and aided by Deific and angelic inspirations be kindled into the true worship of the Father without the need of such crutches or stilts as outward forms.

4. Jesus said : " My Father is greater than I," and at another time remarked : " Why call me good master ? there is none good save God." He plainly shows repeatedly that the great works which he did were performed through a divine and spiritual power beyond himself, just as many persons of the present day have done. " The Father that dwelleth in me, he doeth the works " (John xiv. 10).

5. In Acts ii. 22, Peter declares that miracles were not done by Jesus as a God, but as " a *man* approved of God among you by miracles and wonders and signs, which God did by him," etc.

6. When he says, " I and my Father are one," common sense should at once tell us that he claimed a oneness of purpose and spirit with the Father, just as every high-souled man who is a co-worker with God in blessing humanity may do.

7. Some of the passages of the New Testament which speak of a Trinity, and seem to make Jesus Christ equal with God, are known to have been inserted by the fathers and sectarians of the early church, who deemed it right to " practise deception for the glory of God."

8. Those who can pierce beyond the veil of this life and see the sublime destiny of the soul, as it mounts ever upward, will perceive that a spark of Divinity dwells incarnated in every human being, and especially in those who in resemblance to Jesus have a high and holy purpose of life. How much higher men will rise under such inspiring conceptions of their immortal nature than they will when disheartened with the dogmas of " total depravity," " inability," " reprobation," " election," and God's " wrath," which condemns the majority of his own human children to endless torture.

CHAPTER SIXTH.

MORAL EVIL AND DEIFIC PERFECTION.

I. THE PERFECTION OF GOD.

1. God's Bible is the universe, a book with countless billions of leaves, illuminated with stars, beautiful with flowers, foliage, rivers, and landscapes, and holy with the divine perfection which beams from all its parts. Every flower and tree and crystallization and unrestricted growth in all nature bears the stamp of this perfection, and teaches a sacred lesson to man. A leaf from any human book bears upon its pages more or less of imperfection, such as incompleteness of language or of idea, but a leaf from a tree portrays the thought of God Himself, and holds forth to man a volume of truth which is beyond the power of all criticism to overthrow. (See Chapter Thirteenth, II.)

2. In fact every unperturbed growth in the known universe follows some law of harmony and expresses moral perfection. Only decay or restricted growths are unbeautiful or imperfect. All perversion of nature's growth is deformity and exemplifies immorality.

3. If nature then is so beautiful and its teachings so divine, how transcendently beautiful and perfect must he be who is the life and power of the whole!

4. What must be the blindness of a false theology when it points to the tempest, the lightning and the earthquake, and to disease and death as manifestation of the wrath of God against sinners. Cannot its advocates reason enough

to see that all these things are simply manifestations of the love and wisdom of the Infinite Parent—that earthquakes are but safety valves to save the earth from ruin—that disease is but a kind effort of nature to expel impurities from the system—that death is but a transition to a more exalted style of life, and that all suffering is either remedial, helping us to repent of wrong doing, or acts as a discipline to strengthen us or develop in us the beautiful quality of sympathy for others? * Do they not know that the very shadows of life may frequently be used as a background to render more brilliant by contrast its sunnier portions, just as a painting receives some of its finest effect from its chiaroscuro? If all necessity of effort and struggle were to be banished from the world, human beings would become indolent and worthless, and the greatest curse would be to shut man up in some garden of Edén where idleness and ease would make him as weak as a babe and soon destroy the race.

5. While we should learn through science how to avoid all unnecessary suffering, and should seek to make labor not a drudgery, but as far as possible a voluntary effort to accomplish some useful or noble end, yet this law which lifts man and the universe upward through struggle and sometimes convulsion, is the result of divine love working on the plan of divine justice.

II. HAS GOD CREATED EVIL?

1. Our theologians admit the absolute perfection of God and then declare that this perfect Being created a series of abominable imperfections such as a Devil, or a

* The great orator Robert Ingersoll asks in substance the following question: "If struggle and suffering are so useful as a discipline in this life, then why would it not be well to have them in Heaven?" To this I would answer that no grade of celestial exaltation in the next life will ever do away with struggle and effort, but the powers of man will become so refined and purified as not to need the gross suffering that is common in this life to make him move onward and upward.

spirit who was so imperfect that he fell and became a devil, and that vast numbers of other devils came in the same way from the divine hand. They further say that man was created perfect, although this perfect being immediately commenced sinning in the garden of Eden, and many declare that all men are totally depraved.

2. What kind of logic have we been fed with through all these ages? Can imperfection come from perfection? Do not "like causes produce like effects?" Can a divine parentage produce a satanic progeny, the majority of whom are said to be so unspeakably wicked as to merit the everlasting torture of hell?

3. How long shall men cherish these old ideas which originally came from Heathendom, and have so long been the weapons of priests for driving men into their sectarian folds? How long shall men blaspheme God, whose very name is a contraction of *good*, and whose nature, as we have seen, is *love*, by asserting that he has made an endless Hell, peopled it with devils, given men an existence which inherits "depravity," or "original sin," surrounded them with all kinds of temptations and evil spirits, so that a majority of his own dear children are drawn downward into eternal destruction, while he Himself and his angels have been so indifferent and inactive as to save, according to church authorities, only one fifth or one tenth of the doomed human race?

4. It is true that many theologians are humble and good men, self-sacrificing, pious and zealous in doing what they deem God's work and have no intention of thus impiously perverting the character of a perfect Deity, but when men become psychologized to walk in a rut of belief that has become hardened by ages of travel, and especially when, from infancy up, they have had certain ideas beaten into them, nothing is too absurd for them to believe. In fact I can easily foresee that these very words that I am now so sincerely using, founded on the simplest ideas of logic,

and so calculated to rejoice the human race as well as to glorify the Divine Father, will be taken up by these mis-educated minds, wrested from their obvious meaning, and held up as something dangerous.

5. I would advocate, however, a broader, sweeter and grander religion, a religion of love and not of hatred, a religion more holy, more thoughtful, more in harmony with all true science, which will not dishearten but lift toward Heaven the souls of all men and women.*

III. IS MAN DEPRAVED?

1. We have already seen how the material universe has the stamp of perfection upon it and utters its divine lessons to man even where a superficial mind could see only discord. The spiritual and moral universe must have been constituted with an equal perfection of character as an infinite unity of law runs through every department of being, besides which we cannot logically deny this if we admit that it has emanated from the same perfect source. In short, there is no such thing as evil in the universe,

* It is cheering to see how rapidly the churches are discarding the old doctrine of eternal punishment. The Church of England and the Lutheran Church in Germany have but very little belief in this monstrous dogma, and clergymen in the Congregational and other orthodox churches are daring to come out more and more openly in favor of not requiring those who become members to assent to it. Dr. Noah Porter, Pres. of Yale College, and other prominent clergymen, have refused to censure a clergyman of Massachusetts for taking this ground. Although even yet many cases of suicides, insanity and death are caused through its influence on people's minds, yet the difference of belief within a half or even a quarter of a century is immense. The long, sour and sanctimonious faces are disappearing and more joyous expressions are taking their place. Men who worship a stern God are themselves stern, and the fact that past generations have produced so many fierce unloving parents, is certainly one cause even yet why the world is so afflicted with hard, selfish hearts, though better than it has ever been in the past. It has been my privilege to visit several thousand schools in the United States and a number also in England, and I can truly say that of late years, since corporeal and brute force punishments have been mainly abolished, the self-respect and good deportment and studious habits of the pupils have vastly improved, while school life, once such a gloomy experience to the young, is becoming more and more delightful. How absurd then to suppose we must still proclaim dogmas of terror in order to frighten people into doing well. Fear is the basest and weakest of motives to appeal to, fit only for cowards and absolute barbarians. It has been shown that even our Indians can be ruled better by love combined with justice than by artillery.

either moral or physical, when we consider all things as a whole.

2. It is only when we take things in detail aside from their relations that they may properly be called *evil*. "What!" exclaims the pessimist, "do you not see that there is murder and rapine and theft and licentiousness and every abominable thing going on among men, and yet you say there is no evil?"

3. To this I answer that man and nature are developing according to a perfect law, and are fundamentally perfect—that the universe is growing up into grander conditions with all the rapidity that is possible consistent with that beautiful law of progression which is itself one of the leading features of perfection, and that this progression is ever on the whole upward toward higher refinement and exaltation, and not downward toward ruin and chaos, as we have already seen from the geological and other records of the earth.

4. Scientific research has shown that the earth was once in the crude *azoic* or lifeless age, after which it cooled off and became refined to such an extent that bacteria and the feeblest grade of animal life such as invertebrates could exist, then fishes, birds and reptiles came into being, then mammalia, and last, and highest of all, man. Death and decay are but temporary changes preparatory to higher life, and the early world convulsions inaugurated grander types of being. This then is the immutable principle of things :—

5. *Every particle of the universe both animate and inanimate, all worlds, all beings, are moving forward on the eternal law of progression, passing upward through chaotic and crude conditions into greater order, ripeness and beauty evermore.*

6. Is an unripe peach innately evil because it is bitter and tough and sour? Is not its law of growth perfect?

7. Is an unripe human being to be classed as "dead,"

“totally depraved,” and deserving the “wrath of God,” because from bad pre-natal and post-natal conditions and unfortunate circumstances he may at times be led to give way to wild passions and appetites? Is not every faculty of his nature as God has made it absolutely divine? Would you destroy amativeness because it is often perverted into licentiousness? Then the human race would die out. Would you destroy acquisitiveness because men are sometimes led to steal and commit murder for the sake of gaining property? Then the race would starve from not laying up provisions for the future. What faculties would you destroy?

8. Are not benevolence, the love of the beautiful, and the religious aspirations which occupy the very dome of the human temple in the upper brain, all to be ranked among the attributes of man which are innately noble?

9. “The evil, the sin of mankind, consists in the perversion of faculties otherwise good,” perhaps you may say.

IV. IS ANYTHING INNATELY BAD?

1. The very best things may be perverted and yet in themselves be good. Is fire innately bad because it sometimes consumes our homes, our churches, and even human beings? Is water innately bad because it often destroys life, or floods our valleys?

2. Is anything innately bad? What are the very vermin, the beasts of prey, the serpents, the insects which you sometimes consider among the worst of evils, but the necessary outgrowth of that glorious law of life with which the world overflows, and without which man himself could not have been developed excepting by the most arbitrary and unsystematic processes? *

* Sensationalists make a great ado about the fact, that in the lower realms of animal life the stronger animals will devour the weaker. But this is nature's method of bringing about the “survival of the fittest,” as well as what have been called “the *fightiest*”—of causing, as a general thing, the disappearance

3. We know that men have not as yet risen much above animalism and material conditions because the crudest elements must necessarily develop first, and unripeness must precede ripeness. For all this the race is rapidly developing in arts, in knowledge, in benevolent institutions, in perceptions of liberty, in sympathy for their fellows. The intellectual nature is beginning to be more and more developed, after which must come the moral, and, lastly, the spiritual, which is the highest of all.

4. The mass of men are stupid in their perception of spiritual truths not from innate perversity, but because the spiritual domain is far greater and more subtle than the material, and requires finer conditions of the upper brain to grasp them. But the world as a whole is surely moving onward and upward, as might be shown by multitudinous facts for which space is lacking here.

5. Man, then, is not a lost being, is not innately wicked, and should not be called so unless we wish to slander the infinite Father who made him, and whose works are all perfect. This being true, why should he need a Saviour aside from God himself, who lifts all things upward toward perfection through divine law and his own blessed and all pervading spirit?

V. IS AN ENDLESS HELL POSSIBLE?

Being in a universe where, as we have seen, all things progress *upward*, how unphilosophical to talk of a hell where men are supposed to move forever *downward* into greater and greater ruin. Such a hell would be innately bad, and a perfect God could not have made it. It is contrary to anything in the whole known world, and being

of the inferior and gross before the superior. If the reader deems this a system of cruelty, let him remember that these insects, vermin and lower animals that are most destroyed thus, have a low type of sensation and cannot suffer much in addition to what they must feel in passing through a natural death, and hence the process seems very justifiable as long as the happiness of the world in the aggregate is so increased thereby.

thus contrary, can have no existence, for, as we have seen, the *unknown* must be fundamentally like the *known*, to harmonize with the great unity of law which rules everywhere.

2. *Devils*, as defined by our theologians, must be absolutely bad, having an aim only to curse and destroy, and the existence of such beings in God's divine universe is an absolute impossibility. It is high time that our churches had laid aside the superstitious ideas of devils and hobgoblins to frighten men with, for such thoughts are treason to God.

3. *Not only does the simplest logic thus destroy the devil, but the facts of spirit communion show that no demoniac beings are ever heard of in the spirit realms except such as have once dwelt in human bodies.* These pass through the hell of an aroused conscience and dwell in the midst of their own dark conditions, until seeing the evils of such a life, they "do works meet for repentance," and aided, it may be, by angelic and deific influences, emerge gradually into celestial light and joys.

4. In the future life as in this, *violated law is the only hell*, and this hell should not be termed *punishment*, but rather *remedial suffering*. It is not an evil or a punishment when we put our hands into the fire and receive severe pain, but a kindness rather, as it warns us of terrible danger, and causes us to avoid it as quickly as possible. So the violation of all laws both physical and moral leads to that discord and suffering which show the hatefulness of such wrong doing, while conduct in harmony with these laws shows the grandeur and happiness of a true life.

VI. IS ABSOLUTE EVIL POSSIBLE UNDER DIVINE LAW?

1. Looking then at nature* and man, at matter and

* The word *Nature* in a comprehensive sense includes man and the rest of the universe, but as very commonly used means simply the external world, for which reason I have chosen at times to use terms *nature and man*, that I may be sure to be understood.

spirit, in fact everywhere we find the stamp of the divine Perfection when taken as a whole, while evil, either moral or physical, has no existence when considered in its broad sense.

2. Would you desire to have a world of objects and human beings perfected at the very first with no chance for further growth, and lacking in that fulness of individual liberty, that freedom of will which might at times permit a possibility of temporary wrongdoing and pain as well of right conduct? Then would human beings be mere machines, governed by an omnipotent Power, with no possibility of self-development or self-action and with the greatest charm of an ever expanding and an infinitely diversified universe gone. Then would their individuality be lost and the inertness and sameness of such a life for the restless activities of the spirit would be an indescribable hell.

3. Besides, what a poor conception is it of God to think of him as making a universe by direct and constant effort instead of bringing all things toward perfection by a wonderful and beautiful system of laws, which, when aided by his own life-giving presence and wisdom, become self-acting.

4. In concluding this subject of evil, then, we may be assured by a very simple process of reasoning that an infinitely loving and perfect Being could never have created absolute evil of any kind, that men are not innately depraved in the theological sense, but rather *unripe* or *undeveloped*, and that a malicious being called Satan, or the Devil, cannot possibly have any existence under the reign of divine perfection.

5. The ancient Brahmins made their Devil or *Siva*, self-existent like God himself, and were too logical to suppose that the Infinite Goodness could have produced the Father of Evil, or any being so imperfect as to become such. We may be assured, however, that there is no infinite Spirit of Evil to divide the sceptre of power with Deity in his control of the universe, 1st, because, as we have already seen, ab-

solute evil has no existence ; 2dly, unity of law binds all worlds and systems of worlds under oneness of control, not under two or more conflicting powers ; 3dly, if God possesses infinite power as well as goodness he must utterly destroy a being of unmitigated evil, and be the supreme Ruler.

6. In the old ignorant ages of the world, many things were supposed to be evil which are really good, and building upon such false premises the doctrine of devils was promulgated. In the allegory of Adam and Eve, a devil is supposed to have tempted them into evil doing and led them into circumstances in which labor and more or less of suffering would be necessary, but now as people's conceptions are enlarging, they are learning that in the present condition of things especially, true labor and a certain amount of struggle constitute a divine discipline necessary for both man's physical and spiritual upbuilding. How much wiser such a devil must be than a supposed God who would leave his children in a state of indolence even in a Garden of Eden.

VII. EVOLUTION.

1. I have already shown in Chap. 1st, the absurdity of the idea of the sudden creation of the universe from nothing or even its abrupt formation from something, and have presented the demonstration of the truth of the nebular theory which proves that worlds must have been progressively developed from nebulous matter. The assertion that the whole infinite universe sprang into being about 6000 years ago is too monstrous, under the present light of science, to be worthy of a moment's notice. Herschel made a computation that some stars are so distant that their light must necessarily have been travelling over two millions of years to reach us. Bishop's experiments on basalt show that the earth must have been cooling off sev-

eral hundred million years before it was able to sustain animal and vegetable life. Geologists have shown the gradual progress of the earth from lower to higher conditions through the following periods :—

2. The Igneous, azoic or lifeless age, in which the heat was too great to sustain organic being.

3. The Paleozoic Age, or *period of earliest life*, when mollusks and other invertebrates began to exist, after which fishes and trees came into being.

4. The age of Reptiles and Birds.

5. The age of Mammalia.

6. The age of Man.

7. We see here that the higher is seemingly evolved from the lower, if we consider only the external aspects of evolution, but this cannot be, for an effect cannot rise above its cause any more than a stream can rise above its fountain, and anything designed or made must ever have a maker or designer superior to itself, hence we are led back to a great spiritual and potentizing Presence which permeates and animates the whole (see Chap. 1st, part II.).

8. Darwin, Huxley, Herbert Spencer and many others have developed this great law of unfoldment and upward progression in its physical bearings, and thus have called the attention of mankind to a grand principle of nature which has been termed *Evolution* or *Darwinism*, but so far as they presume that "all potencies cohere in matter itself," aside from the vitalizing spiritual principle, they are evidently illogical. All potencies do dwell in matter indeed, for the simple reason that God himself must be infused through the infinite whole.

CHAPTER SEVENTH.

DEIFIC LAW AND HUMAN INTERCESSION.

I. SPECIAL PROVIDENCES

1. WE have already seen how prone is the great sectarian world under the psychological spell of constant teaching and preaching from childhood up, to run into absurd, illogical, and sometimes blasphemous conceptions of the Infinite Spirit who is at once the centre and the helm of the universe.

2. Two reasons may especially be given for the ignorance of the general religious world: 1st, the theologians build upon the inspiration of their sacred books or of their old church standards which were established many centuries ago when no printing press existed and when most minds were narrow and prejudiced, while they wholly ignore the inspirations of the living present which are given under the full blaze of scientific discovery and general knowledge; and 2dly, they do not go earnestly to nature, which is the infinite volume that God himself has written, but content themselves with books that men have made, for even the Bible, however high some of its inspirations may be, has had to come through imperfect human brains and be penned by human hands in various languages, and these languages, like all other works of man, are full of imperfections, so that thousands of different readings have occurred in the original manuscript of the sacred writings themselves, thus making infallibility out of the question.

3. Among the absurdities indulged in by devout people is the belief in *Special Providences* as commonly held, although this subject has a beautiful and cheering side, if considered rationally. It is presumed that God will suspend some law of nature in behalf of the needs or the prayers of his people, at one time, for instance, causing the sun and moon to stand still, at another time causing rain to come in answer to some good man's prayer, and causing innumerable other things to take place out of the regular order of things by a special effort of his infinite will.

4. In this way God becomes a being of disorder with no immutable system of laws which are so wonderfully planned that they fulfill their own sublime destiny of punishing those who violate them and lifting into a glorious power those who work in harmony with them. It would certainly be an inferior being who would need to be forever remedying the deficiencies of his universe by some special efforts or *special providences* as they are called. I will mention some cases in which God is supposed to make a special effort or interposition in human behalf.

II. A SUPPOSED MIRACLE OF HEALING.

1. The Rev. S. H. Platt, an excellent Methodist minister, was for many years so lame that he could scarcely stand and was in the habit of preaching while seated. In a few moments, in answer to Miss Mossman's prayer, when he was himself also earnestly engaged in prayer, he was healed. I have ascertained that this cure was genuine and permanent.

2. God is supposed to have directly performed this seeming miracle. But when we examine such a case more minutely, we see how God did it, not by direct action but by means of laws and instrumentalities. We find that Miss Mossman placed her hand on his lame knee, and being powerfully magnetic and charged with spiritual influ-

once sent a vitalizing aura through him, while Mr. Platt's own psychic forces, working under the power of an earnest frame of mind stimulated by faith, coöperated, and the great work was performed. But Dr. J. R. Newton, the Zouave Jacob of France, and many others have performed more marvelous cures than this, sometimes without touching the patient or offering a single prayer, only as their own aspirations for power to be useful may be called a prayer. A magnetic person will often cure feeble, suffering invalids unconsciously by being near them, but this is the result of law, the radiations from the stronger flowing to the weaker as truly as water will flow from a full to an empty dish when both are connected. The Zouave Jacob at one time healed a number of cripples simultaneously by a single command, and admits that he can often see twenty or thirty spiritual beings throwing power upon him.*

III. HOW GOD INTERPOSES TO ANSWER PRAYER.

1. A headstrong young man in a fit of passion left his widowed mother, declaring he would never return. That night the mother sent up the most agonizing prayer to God that her son's heart might be softened and changed. Meantime her son had reached New York and was making arrangements to go to sea on the next day. On the following morning, however, he made his appearance at his home and asked his mother's forgiveness.

2. This would generally be considered a special providence sent in answer to prayer. Mr. Andrew Jackson Davis, who in a multitude of cases has demonstrated that he possesses a remarkable interior vision not possessed by people in general, relates this case and then proceeds to

* For a fuller account of such cases with their laws of power explained, see the author's Health Manual, also "The Modern Bethesda," by A. E. Newton, also "The Identity of Primitive Christianity and Modern Spiritualism," by Eugene Crowell, M. D.

show how the result was brought about, the substance of which is as follows :—

3. While the mother was pouring out her soul in behalf of her son, Mr. Davis occupied a room in the same building, and looking upon her clairvoyantly, saw a long line of light extending from her to a considerable distance in space. At the end of this line was a bright and benevolent spirit that sent also another radiant line of magnetic force down upon the moral and reflective powers of the son, who was then in his bed-room in New York. This psychic force thus working on his higher nature led him to see the wrong he was doing and brought him to his home. The bright spirit who was thus the instrument of answering the widow's prayer was said to be her own husband, whose love nature was thus working itself out in behalf of wife and child.

4. How much more beautiful this conception than that which supposes God himself to have caused this result by a special action upon the boy's brain, while the father's powers were left to become weak and worthless through a selfish inactivity.

5. "But," says some reader, "you are trying to rob God of the glory due to him and passing it over to fallible men." A great mistake : I am trying to abolish a God of stupidity and present a God of reason, of system, of law; a Being who has constructed a universe with infinite millions of instruments and wheels—in fact, wheels within wheels, and still smaller wheels within these wheels and so on, in endless gradations, and having done this, has decreed that they shall all be made bright and powerful, by means of life and motion.

6. How could men or spirits ever ascend to the highest heaven of progress and joyous power without an earnest activity for some high end and thus becoming co-workers with God himself in perfecting both the material and spiritual universe? We arrive at this conclusion then, not

only by means of our reason, but by the unanimous testimony of spirits who constantly inform us of their activity in behalf of mortals or spirits who may need their help.

7. Is not such a conception of God far more sublime than that which commonly prevails among religionists? While he does not usually rule mankind by direct action, nor establish a distant indolent Heaven where saints have an "everlasting rest," he presides at the throne of power and kindles throughout all being this infinite system of activity and law, by means of which, the universe is moved onward and upward. The methods by which God rules the affairs of men and angels will be spoken of hereafter.

IV. PRAYER.



Fig. 2. ASPIRATION.

1. Prayer has so often been perverted, mingled with superstition and used as a display of piety when the lips that

uttered the words were simply indulging in empty sounds, without any real going forth of the soul, that many intense and earnest natures, including some Spiritualists, have condemned it as quite useless. Some manifest this lack of sincerity in prayer, by a cold, feeble and formal style, full of "vain repetitions;" others go to the other extreme and adopt a strained and unnatural loudness of voice, while in the choral service of certain churches prayers are intoned in a special drawling and monotonous tone that destroys the sense of the words and becomes a mockery.

2. In spite of the scathing rebuke that Jesus administered to the Pharisees and hypocrites of old who "love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men," who put on "a sad countenance" and "think they shall be heard for their much speaking;" in spite of the fact that the prayer which he gave his disciples as a model contains only sixty-six words, as given in the common English version, many religionists of to-day fall into the same errors and adopt a long series of petitions. This but shows that the world moves ever on in cycles, coming back at certain periods into the same general faults and follies, and needing new Christs, new Luthers, new Wesleys, new spiritual reformers to open people's eyes and bring them to judgment, although the cycles of the modern world are superior to those of the past, from the fact that all things, on the whole, are moving in the line of upward progress.

3. During the latter half of the nineteenth century, a wave of spirituality and knowledge has commenced spreading over the world, and the second coming of Christ, or rather of the Christ principle, is taking place to such an extent that the old formality, sourness, fear, proclaiming of God's wrath, interminable prayers and inhumanity to both man and beast, is being greatly modified, human faces are becoming sweeter and human lives more joyous.

4. Men and women are more and more turning away

from the worship of mere authority, whether priestly or kingly, away from so called infallible men, infallible books, infallible dogmas, and seeking for an eternal foundation of principle through science, through philosophy, through the Infinite Perfection as revealed in nature and the higher realms of inspiration. As this baptism of magnetic fire from the higher life kindles the holier part of man into activity, prayer expresses itself less and less in words and outward forms, and more and more in deeds, as well as aspirations after the heavenly and the perfect. In this true sense of prayer we should "pray without ceasing."

5. Nevertheless, is it not beautiful at times to lift our souls up to the Great Spirit, the infinitely loving Father, whose heart warms for us in our feebleness far more than the most tender parent can in response to the lisping of a child. And may we not sometimes, too, clothe our aspirations in words, that we may the better formulate our own thoughts? Is not God, as shown by nature and inspiration, the centre of all glory, beauty, truth, love and perfection—combining at once paternal wisdom, maternal sweetness and every conceivable grace? How joyously the true soul will turn to such a being with loving devotion and holy desires. When we waken in the morning, would it not be well to breathe forth some such words as these :—

V. A FORM OF PRAYER.

O blessed Being! Thou infinite Father-Spirit and Mother-Spirit of all Life! Help me to love thee supremely for thou art supremely lovely, and help me to feel and care for thy dear human children, that they may become better and happier for my living. May I this day be self-controlled, tender and just toward others, quick to perceive the right and firm for the good and true. Breathe some spark of thy divine life into my physical, mental and spiritual faculties that both my soul and body may be built up in strength, har-

mony and usefulness, and may my food, my drink, my habits both private and public, and my daily walk in the home circle as well as in social life, conduce to this end. Bless those who are near and dear to me ; pity and uplift the weak, the ignorant, the violent, the undeveloped, the sick and the suffering world of humanity. Lead us all through our earthly career, through the transition of death, joyously into the immortal life, and thence onward and upward toward thine infinite glory, forevermore. Amen.

VI. DOES PRAYER INFLUENCE GOD?

Does my reader say that an omniscient and perfect Being will do all these things without asking—that he will help us to become strong and harmonious and true—that he knows our needs better than we do ourselves? To this I would answer that God himself must work according to law, and when we lift up our souls in earnest aspiration toward him we thereby open up a channel through which all celestial influence can flow into our being with greater freedom. Besides this the reactive effect of prayer upon ourselves will have an exalting tendency.

VII. HUDSON TUTTLE'S VIEW OF PRAYER.

1. As illustrative of another side of the question I quote the following from Mr. Hudson Tuttle's excellent work, called "The Ethics of Spiritualism :"—

"It is necessarily a personal God, capable of changing the laws of nature and the order of events, who hears and is changed in his purposes by the prayer that is offered. If he is not thus changed, if events follow a determined plan, prayer is useless. It is utterly impossible to appeal to an impersonal being, to a principle or combination of principles. Of the countless millions of prayers made by Buddhist, Mohammedan, Christian, there is nothing cognizant to human intelligence more certain than that never one has been answered by a personal interference of any deity, or that any law of nature has been changed. . . . We cannot implore principles and laws. Gravitation would draw a saint over a precipice despite his prayers with the same

energy that it would a stone. There is not a religionist in the world who would dare to prove the efficacy of prayer in the incontrovertible manner of such an appeal." (P. 103.)

2. I have quoted the above because it shows with much force the absurdity of the extreme views of prayer held by many religionists. At the same time Mr. Tuttle seems scarcely to admit any intelligent Head to the universe and inclines toward the materialistic view of the question.

3. We have already seen what an immense array of facts and deductions there are to prove the necessity of an intelligent and all loving Centre of Being whom we call God, or otherwise we must violate the analogies of the external world, must pervert the teachings of the great law of unity which is universal, must admit that a stream may rise higher than its fountain head when we talk about evolution and upward progress without any higher power to draw matter upward ; or in other words, that effects are superior to their causes, especially when we claim that a world of sentient, immortal, spiritual beings, endowed with the possibilities of thought and conscious sensation, have sprung from matter alone. When Mr. Tuttle says, "There is nothing more certain than that never one of the countless millions of prayers made by Buddhist, Mohammedan, Christian, has been answered by a personal interference of any Deity," he asserts what he cannot prove, especially as he cannot grasp infinity.

4. It is rash to say that an infinitely tender Father may not at times send a direct pulse of his loving power to one of his earnestly pleading children, however much his usual method may differ from this. We have seen (Chapter Seventh, III.), a beautiful example of how prayer may be answered through angelic or even human instrumentalities, and this seems to be in exact harmony with the whole system of the universe ; nevertheless, we can scarcely conceive that the Deific freedom is so cramped that he may not, when he chooses, depart from all ordinary systems of pro-

jecting his power so long as fundamental laws of matter and spirit are not violated.

5. Spirit intelligences constantly inform us that there are many spheres of being, one above the other—that one sphere is more immediately guided by that which is next above it, the conditions being more nearly like its own, while that again is directed by those who have advanced into the sphere still higher, and so on until a grade of being is reached which is so exalted as to commune directly with the Supreme Wisdom and receive the full blaze of his glory. But we know, as Mr. Tuttle himself will admit, that very old and exalted intelligences often deign to shed down their superior wisdom and spiritual power upon our earthly sphere, which is several grades below them, in answer to the earnest aspirations of some mortal who longs for their diviner baptism.

6. If, then, beings who are so much above our sphere sometimes lovingly come to bless us in answer to our prayers,* is it reasonable to presume that God himself cannot or will not, at certain times, send some direct rays of his divine power upon mortals in answer to their pleadings? My invisible guides who have led me into so many pathways of discovery which experience has shown to be correct, favor this view of prayer, and deem it proper and beautiful to have certain times for sending forth our especial aspirations, if not formal words, to the Divine Father.

7. If God should answer prayer directly, however, it does not signify, as Mr. Tuttle would indicate, that he must suspend any law of nature for the purpose, any more than a man would suspend the law of gravitation by lifting a weight. It would be absurd to presume that God ignores or can ignore the forces of the universe and accomplishes

* I use the word *prayers* here in the sense of *earnest petitions*, not in the sense of *worship*. In this sense we pray for help to a friend in the form, or to a disembodied spirit, just as a child will sometimes pray to its parent for a favor.

his purpose by a simple fiat. His burning radiance is far too fine for so gross a being as man to take direct cognizance of, but the lightnings of his power can enkindle forces coarser than themselves, and these again can reach those still coarser until a grade of power adapted to impress man is reached.

VIII. THE CENTRAL PRINCIPLE OF DEIFIC ACTION.

1. While admitting all this we should remember that undoubtedly *the great central principle of Deific Action is to control both the material and spiritual universe through the instrumentality of law as modified and directed by intelligent beings rather than by a direct control of nature's forces on his own part*, giving his wonderful life first to the highest circle of supercelestial beings who stand nearest to his own radiant circle of power, then through them to the next grade of celestial intelligences, and so on down until the human beings of material planets are reached.

2. We may see then how loving spirits in a sphere higher than ourselves may bring forces to work in answer to our prayers and thus be the instruments in the hands of the Most High for blessing us, as in the example already given in Chap. 7th, III., of the distressed mother pleading for her unkind son.

3. It is not necessary to show in this place how electrical and psychological forces may be used by men and spirits to control other men and spirits, having developed this matter in my other works. Suffice it to say that it is all done through exact law and not by any miraculous process. Some persons with strong magnetic and volitional power send up their prayers with almost a style of command, and at times so psychologize spirits who are near them as to lead them to accomplish unworthy ends. The higher intelligences, however, will not allow this to go so far but that in the end more good than evil will come out of it.

IX. PROFESSOR WALLACE'S VIEW OF PRAYER.

1. The following language of Alfred Russell Wallace, F.R.S., England, will throw light upon this subject of Prayer:—

“The recently discussed question of the efficacy of prayer receives a perfect solution by Spiritualism. Prayer may be often answered, though not directly by the Deity. Nor does the answer depend wholly on the morality or the religion of the petitioner; but as men who are both moral and religious, and are firm believers in a divine response to prayer, will pray more frequently, more earnestly and more disinterestedly, they will attract toward them a number of spiritual beings who sympathize with them, and who, when the necessary mediumistic power is present, will be able, as they are often willing, to answer prayer. A striking case is that of George Müller of Bristol, who has now for forty-four years depended wholly for his own support, and that of his wonderful charities, in answer to prayer. His ‘Narrative of Some of the Lord’s Dealings with George Müller’ (6th Ed., 1860) should have been referred to in the late discussion, since it furnishes a better demonstration that prayer is sometimes really answered than the hospital experiment proposed by Sir Henry Thompson could possibly have done. In this work we have a precise yearly statement of his receipts and expenditures for many years. He never asked any one, or allowed any one to be asked, directly or indirectly, for a penny. No subscriptions or collections were ever made; yet from 1830 (when he married without any income whatever) he has lived, brought up a family and established institutions which have steadily increased, till now 4000 orphan children are educated and in part supported. It has happened hundreds of times that there has been no food in his house, and no money to buy any, or no food or milk or sugar for the children; yet he never took a loaf or any other article on credit even for a day; and during the thirty years over which his narrative extends neither he nor the hundreds of children dependent on him for their daily food have ever been without a regular meal! * They have lived literally from hand to mouth, and his one and only resource has been secret prayer. . . . The Spiritualist explains all this as a personal influence. The perfect simplicity, faith, boundless charity and goodness of George Müller have enlisted in his cause beings of a like nature; and his mediumistic powers have enabled them to work for him by influencing others to send him

* Since the above statement was made, it has been reported in the newspapers that a time of want has actually occurred in the institutions of Mr. Müller, which was doubtless wisely permitted to show to the world that prayers and deeds in harmony therewith should go together.

money, food, clothes, etc., all arriving, as we should say, just in the nick of time. The numerous letters he received with these gifts, describing the sudden and uncontrollable impulse the donors felt to send him a certain definite sum at a certain fixed time, such being the exact sum he was in want of and had prayed for, strikingly illustrates the nature of the power at work."—*Defence of Modern Spiritualism*.

X. PRAYERFULNESS IS NOT NECESSARILY GOODNESS.

1. It should be remembered that habits of prayer and formal devotion do not necessarily make a person truly religious or even moral, for as has been wittily said, "some persons clasp their hands so tightly in prayer that they cannot get them open to hand out money for the widow and the fatherless."

2. The most devotional people in the world are the Brahmins, for they will sometimes spend whole days and nights with faces turned heavenward in worship of God, whom they represent by Brahma, Chrisna, etc., and yet, they are neglectful of many duties toward their fellow man, and have established an unholy system of caste with four grades which as a general thing never intermingle, each grade considering itself too good to associate with those below it. The most practical way of glorifying the Father is to bless his human children. The Buddhists changed this system by praying less and performing greater works of love toward their fellows, doing away with caste and other evils. They sprang up in the sixth century before Christ and have long been the largest religious sect in the world.

3. "India originally rooted her caste system in the Priesthood," says Dr. J. M. Peebles; "England based her caste upon ancestral 'blue blood,' while America is grounding hers upon wealth. The principle is abominable and means just this: Three men are ascending a ladder; the middle one licks the dust from the boots of the one above him and kicks the one below him!"

CHAPTER EIGHTH.

HOW MAN ASSISTS IN GOVERNING THE UNIVERSE.

I. HUMAN CO-OPERATION IN DEVELOPING THIS EARTH. MAN A CO-WORKER WITH GOD IN CONTROLLING THE UNIVERSE.

1. We come now to consider a startling fact illustrative of the sublime destiny of man, namely, that man himself, after the lapse of many ages, becomes so mighty in intellect and control of nature as to construct and rule over worlds, upheld of course as he ever is by the still mightier Being who presides over all.

2. Even in this world man is the instrument for beautifying and modifying nature's development, as well as for moulding society and government. One man may influence only two or three, another may lead a community, another rule over a nation. A philosopher like Lord Bacon, or Isaac Newton, may revolutionize the thought of the civilized world, and an inventor may change the destiny of mankind by producing a printing press, or some application of steam or electricity. But above these, inspiring, directing and sustaining the whole visible machinery of things, are the spirit realms which more immediately surround the earth.

3. Those who have communed with the higher life are well aware that the greatest inventions, discoveries in science and systems of Philosophy are impressed upon human minds by the keener perception of spirits, and these

spirits perhaps in most cases dwell nearest the earth. They in their turns receive their inspirations from the realm still above them, and so on upward, the higher and older ruling the lower and less developed minds.

II. HOW SPIRITS CONTROL NATIONS.

1. The old conception of spirits which considers them something immaterial, or wholly detached from matter, may fail to see how spiritual beings may influence earthly and material existences, but spirits themselves possess what St. Paul terms a "spiritual body," called by the French a *perisprit*, which is itself a refined grade of materiality, and are also able to wield those ethers which, though semi-spiritual in their nature, still have weight and are able to influence both mental and material conditions.*

2. We learn through spirit communion what far-reaching and long-headed spiritual influences are thrown upon men and nations to direct them toward liberty, justice, and the upbuilding of the people. For instance, in the great Civil war of our country we know that the Northern army met with many and great disasters until finally a medium under spirit control was forced to go to President Lincoln, who was himself a Spiritualist, and declare to him that the *Union army should never be allowed to succeed until the Emancipation of our slaves had been proclaimed*. The result of this was that President Lincoln immediately issued his famous proclamation, after which our armies went on victoriously until the great purpose was accomplished.†

3. We know, too, how the French nation through the rash and selfish policy of Louis Napoleon, became the aggressors in the Franco-German war, and we know that her armies,

* For explanation and proof of this assertion see the *Principles of Light and Color*, pp. 114, 502, 523, 524, etc., also *Babbitt's Health Manual*, pp. 162, 197, etc.

† This is stated on the very best authority, and the full account of the details, by which the President was influenced has been repeatedly published. It is well known also that Victor Emanuel, a thorough believer in Spirit Communion, wrought the Emancipation of Italy under spirit direction.

although world renowned for their valor, were allowed to be almost helpless before the on-marching hosts of Germany. The higher world contributed to this result for various reasons, one of which was to rebuke unrighteous aggression in war and another to give greater freedom to France.

4. The movement of all Europe towards greater civil and religious liberty has been foretold for over a quarter of a century back, and some of the very processes by which a Spiritual Congress should conduce to this result were foretold by Andrew Jackson Davis and others.

5. Hundreds of cases could be adduced from Spiritual testimony with regard to both individuals and nations to show the directing power of spirits, which in the end will always bring to naught injustice, tyranny and falsehood, however much the struggle and war and delay necessary to accomplish their downfall.

6. Some superficial reasoners suppose that because mankind are allowed to struggle on and suffer on and are not brought by a spasmodic action into the full light of liberty and knowledge in a single age, it is the sign that there is no God, but as we have seen, the highest power includes a certain amount of struggle, and the healthiest growth must be in harmony with nature's grand upward movement, however much the angels may help us, for the angels themselves are constantly encouraging self-development, and must work through natural law.

III. HUMAN SPIRITS PLACED OVER WORLDS.

1. But this is not all. Not only are men and women and angels, all of which latter were once men and women, co-workers with the Infinite Maker in ruling the universe of intelligent beings, but in constructing and presiding over worlds.

2. We are informed by superior intelligences that the eminent sages of ancient and modern times meet in con-

ventions, congresses or in private circles for counsel and the organization of great movements for the upbuilding of societies and nations ; that an exalted spirit presides over our earth and one also over each of the other planets, all of whom have their times of meeting in council with reference to the highest development of their own respective worlds and the solar system as a whole, while others inconceivably great and resplendent beyond any present conception of a God rule vast clusters of suns, receiving delegates from every solar system under their care, and presiding so near the fountain head of all law and all power as to be able, when necessary, to control the motion of a planet as readily as a child can spin his top.

3. When we realize that some of these mighty beings who dwell so near the throne of the Infinite, have been growing in wisdom and power through an almost eternal series of years, it is obvious enough that they transcend all human conception or power of imagination in dazzling glory of appearance, in vast grasp and sweep of intellect, in power and velocity of movement compared with which all lightnings are as nothing, and especially in that ineffable sweetness and benevolence of soul which guides the whole onward toward the divine Beauty and Perfection.

4. The spirits of even the lower spheres are too ethereal and subtile for most mortal eyes to behold ; those of higher spheres are too refined for ordinary spirits to perceive, while still higher grades are too dazzling and godlike for the vision of even these higher spirits to take cognizance of.

IV. HOW SPIRITS ASSIST PLANETARY DEVELOPMENT.

1. Some years ago, while in the society of an intellectual circle of friends in Boston, we were discussing the agency of spiritual beings in the development of worlds. One gentleman considered that worlds were formed entirely by

nature's direct agency unaided. It seemed to me that as it is the part of man to direct natural laws and perfect natural growths on this earth, it would be the part of higher intelligences to aid nature also in the growth of worlds and systems throughout space. As we were discussing the subject, that remarkable medium Mrs. Conant, who was present, became entranced by an influence that was said to be of great age and experience, and spoke with an almost unequalled eloquence and sublimity of conception with reference to this matter. While I am quite unable to reproduce the brilliant language used, one of the ideas conveyed was that powerful spirits, through the agency of law, would eliminate from some great fiery mass which was developing as a sun, a portion of its burning substance, guide it to the position in space where it would move most harmoniously in connection with its sister planets, and then gradually modify and perfect its development as a new world in which immortal beings were to dwell.

V. VISION OF WORLD FORMING BY JUDGE EDMONDS.

1. The Hon. John W. Edmonds, for some time a prominent judge of the Supreme Court, possessed not only great clearness of perception with reference to earthly matters, but a susceptibility to those finer lights and colors by means of which many wonders of the spiritual world became visible to him, and are described in his volumes on Spiritualism by himself and Dr. Dexter. Commencing on page 327 of Vol. II. is an account of a vision illustrative of world-building through nature's laws, as directed by exalted intelligences. This account is, perhaps, a partly symbolic representation of a real process, which spirits sometimes impress upon a sensitive human sensorium with a perfection that quite transcends earthly art, and is as follows :—

2. "I saw a spirit standing erect in a chariot to which horses seemed to be harnessed. He was holding the reins in one hand and in the other brandishing a javelin. He was driving through the darkness of space and leaving a train of light behind him. He was followed by a great number of spirits not quite as bright as he was. They too passed along with great velocity, apparently very intent on some object in the distance. Ere long I saw them arrive at the object of their pursuit.

3. "It was a wonderful sight and opened to me new views of the spirits' power. A vast nucleus of a new world had been formed, evolved into the regions of space, and it had been set in motion in its appropriate orbit. It had moved in that orbit long enough to have a portion of its matter condensed in the centre, but a vast amount of it still remained uncondensed.

4. "It had been attended in its course by those spirits whose duty it was to direct its proper development, and all had gone on well for ages, while a new world was thus being formed out of the disjointed matter scattered through space; but now it had met with some disturbing cause. The spirits attending it had tried to counteract the tendencies of that disturbance. They had occasionally succeeded in checking it, but had not been able to overcome it. In spite of all their efforts it had gone on increasing its inharmonious action, so that when I approached it, it presented the spectacle of a world raging, as it were, in a furious passion, tearing itself to pieces, and it bade fair to be scattered in broken fragments in all directions, for its parts were moving with immense velocity, but with great irregularity.

5. "The spirits attendant upon that world were very active. I saw them moving from place to place seeking to overcome that discord, but seeing it increase upon them.

6. "The spirit whom I saw in the chariot with his long train of attendants, had come to their aid. He stopped and paused to look upon the confusion before him. Two or three of the spirits belonging to that world came out to converse with him, apparently making a report to him. They seemed very much excited, and well they might be. Large masses, vast as our earth and our moon, were hurled back and forth; some were dense and black, others luminous and lighted up by the burning mass. . . . The whole world thus revolving before me and thus deranged, was tens of thousands of miles in diameter, and thus was I permitted to see man's position as a ministering spirit of the Great First Cause, executing his laws amidst the boundless realms of space, and performing his will in developing from disjointed matter new worlds, in their turn to be peopled by sentient and immortal beings. . . .

7. "I saw the directing spirit first order the spirits who were in or near the nucleus, to withdraw to the outer edge of the nebulous matter. I saw them coming out in all directions,

and as they became conscious of his presence and the aid at hand, their excitement subsided. They felt that an adequate intelligence was with them guiding all things.

8. "He next directed the vast concourse that had accompanied him to join with and assist the others, and I saw them proceeding in all directions, far and near, to execute his bidding. They surrounded that immense mass of nebulous matter in vast numbers, and at an appointed signal with one accord pressed toward the centre. And I soon saw that it was rapidly decreasing in size and its material was becoming condensed. This outward pressure, I saw, began to produce an effect on the centre. One piece after another of the broken fragments which had been hurled off and were revolving irregularly around the common centre, fell back upon and darkened its brightness.*

9. "What imagination could have conceived that this was part of the destiny of man!

10. "While I was gazing upon this scene, so full of sublimity, so novel, so grand, so instructive as to man's destiny hereafter, the directing spirit said to me, 'The same law whose action you have seen here, pervades the whole created universe, man as well as matter, and matter in its smallest atom as well as in its vast aggregation in the largest world that rolls in space. . . . Know that every law governing the universe operates as much in an atom as in a world,† or a system of worlds. You

* The thoughtful reader who has looked into the processes of force, will see that the directing spirit here was eminently scientific in his methods, first by his withdrawing the whole army of spirits outward into the region where cold and electricity, undisturbed by the expansive and violent action of heat, could be collected and condensed; and secondly, by hurling the whole mass at once upon the world with their cooling forces. If a small amount of electricity had been projected upon it the heat would only have become more intense, just as a small amount of water will feed a great fire, but an overwhelming amount conquers the thermal activity.

† The idea that all laws and the basic ideas of all force are concentrated in an atom, would strike some as being imaginary; but my researches in this direction covering years of time, embracing the discoveries of many eminent men of science and the invisible telegraphy of high spirits, who impressed upon me the very form and working of atoms from having seen them under their full and wonderful play in connection with ethereal forces, have shown me that the above expressions given to Judge Edmonds are literally true. After a detailed description of atoms in the Third Chapter of the Principles of Light and Color, the matter is summed up as follows on p. 164:—

"Thus is an atom an epitome of the universe, having a gradation of elliptical and spiral orbits in imitation of those of the solar system; having its axial centre of unity around which its external spirals revolve as a principle of diversity; having its positive end at which repulsion rules, and its negative end at which attraction is the dominant principle; constituting the most marvelous of machines with wheels within wheels driven by water, even the water of ether, some of which is much swifter than the lightning; resembling also an animal with veins, arteries, nerves, spine, viscera, blood, nerve-force, etc. In general form it resembles the egg, which at one time was thought to be the starting point of all life, Harvey having written '*omne vivum ex ovo.*' Atoms indeed are the eggs out of which the whole universe is built,

here behold what is your duty and your destiny hereafter. You perceive what knowledge is necessary to enable you to perform your part hereafter. You now know, that the knowledge of these laws, so necessary for you, can be attained by you in your primary existence. Their great principles can be evolved by you from the earth you inhabit; and in your primary existence, by studying the laws of the nature which surrounds you, you can fit yourselves to be of his ministering spirits who wield this vast power throughout all space and to eternity. . . . The means we have now used, have been to give proper action and play to the primary law of creation, that which when applied to matter you call *attraction*, and when applied to man you call *love*."

VI. SPIRITS REJOICE IN THIS WORK.

If any reader should consider that such occupation is hard work, let him remember that movement to the spirit is not the slow laborious affair that it is on earth, but is often a triumphant and thrilling matter. Even on earth every active mind rejoices in motions and achievements of some kind, if nothing more than the cruel diversion of fox-hunting, or competitive skill in rowing, running, walking, etc., or in their daily labor when it awakens their interest and appeals to their taste, or kindles a desire to accomplish some important end

VII. COUNTLESS WORLDS YET TO BE FORMED.

1. Let none worry for fear the cosmic matter of space will all be worked up into suns and worlds before they become sufficiently advanced to take part in it, for out of sixty nebulae examined, forty-one were already formed or forming into worlds, while nineteen were still nebulous as determined by the spectroscope, and in the case of seventy

though on quite another principle. Their activities are so amazing that if one of them could be enlarged to the size of a man's head, constructed of some material millions of times stronger than anything known upon earth, and the tremendous whirl of forces set to revolving through their spirals which at their ordinary speed vibrate several hundred trillion times a second, what must be the effect? If such an atom should be set in the midst of New York City, it must create such a whirlwind that all its palatial structures, ships, bridges and surrounding cities, with nearly two millions of people, would be swept into fragments and carried into the sky."

nebulæ examined by Huggins, about the same proportionate result was shown, so that judging by statistics which have been made with reference to our earth, the world-forming process of even these nebulæ must be going on for untold billions of years to come.

2. Moreover, were we to conceive of such a manifestly absurd idea as that world-forming will cease, the deific activities having reached an utmost verge of the universe, beyond which it will never go, there is a still more wonderful and sublime series of activities and evolutions working up all worlds and all beings into that which is more refined and beautiful.

3. According to the laws of force and to spirit revelations, those worlds which have finished their career as the abode of life, from having so extensively cooled off, radiate their matter through long ages into space, where it constitutes a more refined nebula which in its turn must become aggregated into a higher grade of worlds than before, in connection with which shall be evolved a nobler type of humanity than we of the present cosmic cycle can well conceive of.

VIII. SPIRIT WORLDS DEVELOPED.

1. But there are spirit worlds composed of a grade of matter too fine for earthly microscope or telescope ever to perceive or earthly scales ever to weigh, which are evolved in connection with spirit from the material worlds themselves, and the marvelous chemical forces through which this is done must be modified and directed by spiritual beings still more advanced than those required for the direction of the material worlds.

2. Never in the eternal future, then, will there be a **piritual Alexander** to sit down and weep because there **re no more worlds to conquer.**

3. In comparison with these startling facts, how puerile

is the conception indulged in by many, of the "Saints' Everlasting Rest," in which the employment of the blessed will be to sit around the throne of God and sing his praises forever and ever, regardless of the suffering friends left behind on earth, regardless of all grand achievements for human good and their own development, and based on the idea that the Deity is a great selfish and self-conceited being who is pleased by being praised up by all beings below him that have not been consigned to everlasting death. If he is such a despot as such theologians would make out, he would need a great deal of praise and loud acclamation to cover up his own blemishes and drown out the shrieks of horror that would go forth from the majority of his own human children who would be dwelling in the "bottomless pit."

4. How beautiful in comparison is the religion of Nature and Inspiration which does away with such blasphemies of the All Glorious Father, whose character is Love as well as Wisdom, and whose name is GOD, a contraction of GOOD. Angelic as well as human voices may at times sound forth his praise, but a resplendent universe of worlds proclaims his glory, and that kind of praise is most effective which crystallizes into deeds for making the universe still more resplendent.

IX. DO MIGHTY SPIRITS EVER THWART GOD'S PURPOSES?

1. Seeing how amazing is the power of some spirits to move worlds and control human affairs, is it not possible that they may possess, at times, a malicious love of power which might lead them to curse or destroy man? I answer, No, for two reasons; first, nothing innately evil can exist under the rule of a perfect Deity, as we have already seen in Chapter Sixth, and secondly, *refinement* is the law of power * both in the spiritual and material worlds.

* For proof, see Principles of Light and Color, p. 54.

2. It is found that no spirit can rise far into the ethereal realms of exquisite forces which constitute refinement, until he outgrows selfishness, grossness, and hatred, and rises into a condition of love, purity, and high aspiration. This is a divine and wonderful law by which all beings must move upwards into a realm of harmony before they can become powerful, so that it is impossible that any great spirits can be devils. *Devils are confined to the earth or to spirit realms near the earth and are simply undeveloped human beings.*

X. A MILITARY CHIEFTAIN IN SPIRIT LIFE.

1. I will mention a case or two in proof. The eminent Grecian spirit of whom I have spoken as being several thousand years old and far up in the realms of knowledge and power, is said to have been a great military chieftain whose intellect and magnetic will-power swayed armies. While in earth life he ruled with arbitrary power, and if in spirit life he had possessed the same love of rule in all his advancement to this day, he would be able to devastate whole realms. But he said, as all other spirits say, that he was unable to advance after reaching spirit life until he could control his powerful will and devote it to high and beneficent purposes. And yet his atmosphere was so sweet and penetrating, and his love nature so exquisite and tender, that at times we could scarcely believe he was the spirit of power he purported to be. He seemed to know our thoughts and one day chose to demonstrate his power upon the physician whom he entranced, and myself. First seizing the physician he caused him to vibrate like a leaf in the wind. Then striking me like a stroke of lightning made me seize my friend and the couch upon which he lay and sent us all whirling round and round until we reached the opposite side of the room. Although my weight was 200 pounds, and not over impressible to spirit power, I felt that I was but a feather in his hands. He

declared that he could have dashed us both to pieces in a moment, and realizing that fact, my first impulse was one of fear, but knowing how tender was his nature, and that his love had been growing equally with his power, I then felt that I was absolutely safe in his hands, and more than safe, for he constituted a mighty protector against evils.

XI. A MILTONIC ABSURDITY.

1. Many other examples could be given to show how the higher spirits are especially co-workers with God himself, in establishing truth, liberty, love and harmony throughout the world. Then shall we not exclaim "The Lord reigns, let all the earth rejoice!"

2. The Miltonic and other poetical fancies about "war in Heaven," will seem more and more puerile as men become acquainted with the grand harmonies of the universe, for war and hatred and discord are never known except in the lowest, weakest and most primitive states of being, and belong to what may be called the Hells instead of the celestial realms.



CHAPTER NINTH.

CREEDS AND PRACTICES OF CHRISTIANITY.

I. TERRORS OF CREEDAL THEOLOGY.

1. OLD Theology has turned away from the divine light of nature and the living inspirations of the present as something dangerous and clung to old traditions, old books, old creeds and many narrow conceptions of the ignorant and heathenish past, when there were no printing presses, steam engines, electro-telegraphs, or free educational institutions for the people, to send knowledge through the world. Even the late Professor Tayler Lewis, who was eminent among theologians, belittles the claims of nature and says "our deepest understanding of nature may bring us a new peril." (*N. Y. Independent, Dec. 30, 1874.*) It is only a superficial understanding of nature that brings perils, and this superficiality and confusion with regard to it has been caused very much by the unnatural religious dogmas of both the Christian and Pagan world.

2. The theologians presume to measure nature by a supposed infallible book, instead of measuring the book by nature, although the book comes through the imperfections of human language strained through human brains, while Nature is the direct outgrowth of the Infinite Perfection.

3. From the very start God is represented as a mon-

strous Being who seemingly took pleasure in the destruction of his own newly-created children in the Garden of Eden, by sending a devil to mislead them immediately and thus curse the human race forever for the lapse of a moment, instead of allowing some good angel to teach and protect them in their weakness and inexperience.

4. The brutal ages of the remote past have given to the world their perverted conception of a God, and theologians have seized the picture and held it up for mankind to worship as an infallible being, and to make the matter still stronger have canonized as holy and infallible the very writings that describe him. The people cannot rise higher than their conception of a God, their ideal being. If they once come to believe that the model of all perfection acts vindictively, they will soon be vindictive themselves.

5. The tyranny and brutality that has reigned for so many centuries in the family, as well as in ecclesiastical and civil rule, is almost too heart-rending to speak of. The people have been degraded and disheartened by being taught incessantly from the fireside and the pulpit, that they are "totally depraved," that they "can do nothing of themselves," that they "deserve everlasting destruction from the Lord," while they have constantly been reminded of an "angry God," of the "wrath of God," which is a "consuming fire," of a "jealous God," of the "lake which burneth with fire and brimstone," that Satan is about them "like a roaring lion seeking whom he may devour," that "God does not look upon sin with the least degree of allowance," however much the sinner may have been crushed or perverted by pre-natal or post-natal conditions, and as God was thus fierce with sinners in this world and ready to send them to everlasting torment after death, was it not a good reason for the church to be fierce also!

6. Acting upon this presumption they destroyed millions of their poor fellow-mortals who chanced to have a nobler belief than themselves, burned them to death with slow

fires, put out their eyes, pulled out their tongues, tore them limb from limb, crushed their bones, sawed them asunder, drowned them, killed them in damp, cold dungeons and tortured them with the very spirit of the infernal regions, all in the name of the loving Jesus who spent his life in blessing humanity.

7. A Protestant authority states that the Catholics, during their whole career, have destroyed fifty millions of human lives who were so daring as to think for themselves and act independently of their control.

8. But even Protestants, though starting in a later and more enlightened age, have destroyed their myriads. In Manner's Encyclopedia it is estimated that since the year 1484, 100,000 persons have been executed for witchcraft in Germany alone and 30,000 in England. In 1515 five hundred persons were burned for being witches during three months in Geneva, and large numbers in other places. Thus the very efforts of the angel world to impress mortals and lead them out of their superstitious and barbaric ideas were shamefully met with murder because Moses had said "Thou shalt not suffer a witch to live," and because a religion based on fear and violence had perverted the people's sympathetic nature and destroyed their sense of justice.

II. THE CHURCHIANIC CONCEPTION OF HELL.

1. Notice how so religious a man as Jonathan Edwards was led by the prevalent theology of the day to utter these abominable words :—

*"Natural men are held in the hands of God over the pit of Hell. They have deserved the fiery pit and are already sentenced to it, and God is dreadfully provoked. His anger is as great towards them as to those that are actually suffering the execution of the fierceness of his wrath in hell. * * It would be dreadful to suffer this fierceness and wrath of Almighty God one moment; but you must suffer it to all eternity. There will be no end to this exquisite horrible misery."*

2. No wonder that his hearers sometimes sprang to their feet in terror and sometimes shrieked out as they have also done on hearing the great revivalists such as Finney, Knapp, etc. In fact every revivalist deems it his duty seemingly to frighten sinners into the church by painting out God as a tyrant incomparably worse than any earthly father, or in fact, worse than Satan himself, for his infernal majesty, according to the popular church ideas, is a being that God has created and lacks the power which God possesses to lift all humanity into a grander pathway.

3. If a majority or even a small part of mankind are to be tortured in hopeless agony through ceaseless millions of ages for the errors of comparatively a moment, our earth is a grand blunder, justice and love are but a mockery, and the inhabitants of Heaven, if endowed with that sympathy which is the highest element of even celestial life, must spend their time in weeping for their poor writhing fellow-beings who are by nature just as good as themselves, so that Heaven itself would be no Heaven.

4. So hardened and perverted have many religionists become that they seem like vultures to feast on destruction, and to surround themselves with darkness which veils all things in gloom. Such minds cannot see in the Bible the expressions "God is love," "There is no fear in love : but perfect love casteth out fear," "Our Father," "Rejoice and be exceeding glad ; for great is your reward in Heaven," "His mercy endureth forever," and multitudes of similar ones ; but have gathered up all the threats, the mistranslations, the perversions of the original text by the early Christian Fathers, the dark passages, and seem to revel in misery.

5. The gloom that has thus been thrown over mankind for so many centuries, the long faces supposed to have a sacred expression while they were simply wrinkled and repulsive with fear and dyspepsia, the doleful sacred songs, the brute force style of punishments inflicted on the young

as well as old, can never be expressed by mortal tongue. A number of accounts have been given in newspapers of mothers who murdered their infants and small children so that they should be sure to go to Heaven. At one period it was ascertained that twenty-six per cent. of all the patients in our Lunatic Asylums were church members, though at the present day it is probably much less from the increase of public education.

6. Under the humanitarian preaching of Unitarians, Liberalists, Spiritualists, etc., the sympathies of the whole Christian world are becoming far more refined and sensitive, and it is found that the people's moral constitution cannot endure such revolting conceptions of God, just as their physical systems cannot endure the severe mineral remedies which they could once seemingly bear.

7. The following items clipped from the New York *Sun* of March, 1874, and other papers, will illustrate this subject:—

“On Sunday evening the Rev. T. De Witt Talmage of Brooklyn preached a terrific sermon on future punishment. Many of the congregation were deeply affected. Among those present was Miss Mary Lincoln, a young lady whose home was in Rhode Island, but who was visiting her friends in Brooklyn. When she went to the church she was apparently in her usual good health. At the conclusion of the discourse she fainted, and was carried out of the church. Before her friends could get her home she died. The young lady was the daughter of wealthy and highly respectable parents, who were overwhelmed with grief at the news of her death. Coroner Jones held an inquest, which resulted in showing that death was caused by heart disease, hastened by mental excitement. The remains of Miss Lincoln were taken to her home in Rhode Island in charge of her parents for burial.”

“Nellie Weeman has killed herself in Springfield, Mass., at the age of seventeen, because she believed that she could not become a Christian. She had attended several revival meetings, in the Methodist church, and the dread of eternal punishment there aroused had affected her mind. She was a bright intellectual girl, but very sensitive and impressible.”

“In Mr. Talmage's Tabernacle, under the preaching of the Rev. Mr. Harrison, sometimes called the “boy preacher,” a

young lady became insane, being convinced that she is to be eternally lost."

"A young girl listened in Owensboro, Ky., to a sermon on the horrors of hell, and was made a raving maniac. She imagines that she is enduring the tortures of the damned, and it is necessary to keep her tied."

"In Pennsylvania, an Irish Catholic, reared in his religion of terror, declared that he could never reach Heaven until his body had become purified by fire, and soon after plunged into a fearful hot furnace, throwing his face into the white hot coal as if to make his death as horrible as possible."

III. A MORE BLESSED GOSPEL.

1. How pleasant to turn from these sad conceptions of Deity, which thus come through perverted brains and spleeny, bilious bodies, to the blessed light of nature. Here we see the goodness of the Infinite Father in all things, his sunlight being strained through the exquisitely delicate blue of the atmosphere for the sake of the best chemical and neurological effects, and reflected from the soft green of foliage and the grays and browns of earthy substances, so as not to dazzle and blind human eyes; his almost infinite supply of water, fruits, vegetables, cereals, etc., for the food of his human children; the spreading out of all conceivable styles of beauty in the forms and colors of flowers, leaves, skies, rainbows, jewels, stars, and suns, while on the other hand the very object of diseases, tempests, earthquakes, and even the worst suffering, is all remedial and a token of his "loving kindness," as has already been shown.

2. More than this, so wonderfully emphatic is the Infinite Goodness on this subject, that he is forever causing all growths in the universe to typify and exemplify these divine principles of love and harmony, as will be shown hereafter.

IV. A BRIGHTER DAWN APPROACHING.

1. This being true, how impious, how blasphemous to represent Deity as a "hard master," or a cruel despot.

According to the majority of human creeds this is constantly done, but it is delightful to think that the people are outgrowing their creeds, that quite generally the Church of England, the Lutherans of Germany who constitute the state church, and very many of the orthodox people of the United States discard the belief in everlasting punishment, and believe in a hell so far as it concerns the future life only as a purifying agency of suffering which comes from the violation of moral law and which must cease as soon as this violation ceases.

2. Thomas Wentworth Higginson uses the following language with reference to the increasing liberality of the churches, in the *New York Independent* of Dec. 16, 1875, itself an orthodox paper: "What candid radical does not now hear the doctrine of the Trinity and the atonement, of original sin, of depravity, of future punishment, so stated that he can either accept them or can admit that but a thin barrier now separates him from those who hold them? Even the question that in one sense lies below all these, the question of final authority, is more and more frequently stated in such form as to leave between radicals and conservatives no such formidable difference. When Bishop Clarke in the Episcopal Church Congress disavows for his whole denomination the theory of the verbal infallibility of the Scriptures, when Prof. E. P. Gould speaks in the 'Bibliotheca Sacra' (of Jan. last), of 'the probably allegorical account of the Fall of Man,' these eminent theologians disarm me in disarming themselves. For they have abandoned the position which the pious Neander regretfully attributed to American theologians in the preface to the American version of his 'Life of Jesus Christ' nearly thirty years ago, that of not being accustomed to 'distinguish *what is divine from what is human* in the Gospel record.' As soon as this is abandoned, the difference between these theologians and the heretics becomes a merely subordinate one."

V. SCIENCE AND RELIGION.

1. True science is a revelation of God and Nature and true Religion should work hand in hand with all truth whether of matter or mind. Although scientists have too often been narrow and materialistic in their scope, too much occupied in mere specialties and too little skilled in generalizations, yet our theologians have been still narrower and have been vanquished on nearly every field by the cohorts of science.

2. The pious Hugh Miller became insane and committed suicide in his agonizing efforts to reconcile Genesis with Geology. Theologians have put their invention to the wrack to explain the discord with science, of not only the Mosaic Cosmogony, but of Noah's Ark, Jonah and the whale, and many other things, until it is now very common with the most thoughtful of them to assert that the Bible was not intended to teach science. It would add much to their dignity and reliability, if they would take such broad views of God and Nature as not to be forced so constantly to shift their position.

3. In fact the whole church world is resting on a *theological sliding scale*, the movement of which is ever towards untrammelled thought, and a religion of God as manifested in Nature, Inspiration and the Soul, rather than one of dogma and infallible authority. But even yet they retain so much of narrowness in their tenets that the most eminent scientists and thinkers of the world swing away from them. Thus Tyndall, Darwin, Huxley, Wallace, Crookes, Humboldt, Lyell, Emerson, Carlyle, most of the great German thinkers, and even Isaac Newton, cannot be ranked with the present hosts of orthodoxy, and some of them reared as they are to stern inductions from demonstrated facts, and in the midst of a worldly Christianity, which has lost the spiritual power of Christ and the Apostles, have landed in material-

ism or atheism, the religion of negation, or rather, the absence of all religion.

4. The fact that Jesus and his apostles are represented as being endowed with spiritual power to heal diseases, cast out devils and accomplish wonders, but proves to them that they are unworthy of credence and on a par with the many Saviours of the Heathen world who were said to have done the same things, for law is immutable, and if "God is the same yesterday, to-day and forever," these events and wonderful spiritual manifestations, these prophetic inspirations must be as true to-day as ever in the past.

5. "What folly," says the materialist, "to bring up such traditions and expect rational men to believe them! The ignorant nations of antiquity are full of just such Saviours, just such miracles, just such violation of nature's irrevocable laws. I challenge you to produce a case in all the universe in which nature's laws have been suspended. If such a thing could be, uncertainty and ruin would ensue. Man, sir, is like any other animal, a compound of carbon, oxygen, hydrogen, and a few other materials, arranged as a battery with veins, arteries and nerves as conductors. When the blood flows harmoniously through the brain you can think freely; if it flows less forcibly your thoughts become more feeble, when it stops altogether life goes out like a mist and the thinking powers vanish forever. These are the everlasting laws of chemistry. Immortality! Deity! What myths and what superstitions have sprung from these words! Religion! How it has cursed the race! Its pathway is written in blood and it forges manacles for those who dare to question. Banish a God and you will have liberty! Do away with the fables about an immortal soul and the world will no longer be slaves to the fear of death! At any rate, if you ask any man of science to believe in immortality, bring on the facts. We have had enough of theories, and myths, and superstitions. We want demonstrations!"

6. Thus roars the atheist, and he is helped on by nearly the whole body of the clergy who, with a singular lack of acumen, ignore and deny all spiritualistic phenomena, the

great and only real dependence for *demonstrating* the soul's immortality and showing how nature's laws can be controlled in a *seemingly* miraculous manner to-day, by the same spiritual and invisible forces as characterized the apostolic power of old. These merciless logicians of science must inevitably crowd theologians to the wall until they shall learn to build upon *facts* for *faith* alone will not answer.

VI. SALVATION BY FAITH.

1. Theologians seem to think that what a man *believes* is more important than what he *is*, and put more stress upon the importance of faith as set forth by St. Paul than upon the necessity of good works and a true life as insisted upon by Jesus, James, and the true philanthropists of all ages.

2. Faith and spiritual trust when rightly directed are beautiful and ennobling to mankind, but perverted as they have so often been in the past, they deluge the world in blood. Even at this late age a religious fanatic by the name of Freeman, murdered his child in imitation of the faith of Abraham, under the delusion that God would raise it to life again.

3. Faith must combine with *knowledge* and be in harmony with *reason* or it becomes the essence of all tyranny and all folly. It leads some to worship a cat or a bull or an image as a god, some to offer human victims in sacrifice to God, some to mutilate their flesh, or to burn their bodies.

4. A village of foreigners in Illinois has a man in their midst whom they worship as God, and he dictates who shall be married and who not, and all their other regulations.

5. Two hundred millions of earth's inhabitants say Jesus Christ is God incarnate ; three hundred millions affirm the same of Buddha ; one hundred and fifty millions look to Confucius as the principle centre of light ; hundreds of millions worship Chrisna as the incarnation of Brahma,

or God ; one hundred and fifty millions make Mohammed the great Teacher and prophet of God ; Fetichism rules among hundreds of millions ; each of the one thousand sects of Christians and the two thousand sects of other religions declares that it follows the true religion of God, and as a general thing, they consider their special faith necessary to eternal life, while others outside of their bounds are liable to everlasting destruction.

6. "They all think they are doing what is best for them," says Hudson Tuttle, "what their religious education requires ; and are equally self-satisfied as the Red Indian who prays to Quahootze, or the Chinese bowing to his Joss-stick. In some countries written prayers are attached to a wheel turned by water power, and every minute of the day a prayer is presented to the sky," a method by the way which is quite as efficacious as the parrot-like manner in which certain stereotyped words are unchangingly offered to the throne of grace among church votaries.

7. Knowing then as we do that all nations and communities have a *faith* which they consider God's eternal truth, and that this faith comes not from knowledge or philosophy, but principally from what people are taught or psychologized to believe—that people reared in Catholic communities are almost sure to be Catholic, or Jews if reared by Jews, or Parsees, Mohammedans and Buddhists, if reared by Parsees, Mohammedans and Buddhists, and considering the fact, moreover, that however absurd or abominable a religious belief may be, some plausible side may be discovered by shrewd priests, and by being inculcated upon the plastic mind of childhood by parents and teachers may lead millions to advocate it in mature life, is it not high time that mankind should throw off the blind faiths which shut out Heaven's most holy light, and by means of the divine faculties of reason, intuition and inspiration which Deity himself has established, reach upward and outward for truth in every possible direction ?

8. The *New York Independent* condemns the Free Religionists as having "neither chart, nor rudder, nor compass." On the other hand, the true freeman in philosophy and religion has all charts, all rudders, all compasses, and with a genuine cosmopolitan eclecticism, lovingly grasps the truths of all inspirations, all bibles, all sciences, all arts, nay of Nature itself, God's infinite book, which proclaims the divinest lessons of harmony and wisdom. (See Chap. Thirteenth.)



CHAPTER TENTH.

THE DANGERS OF PRESUMED INFALLIBLE STANDARDS.

I. CHURCHIANIC INFALLIBILITY.

1. A supposed Churchianic infallibility leads to *Hierarchical Power, crushes out individuality, and causes men to lean upon leaders or upon authority rather than upon principle and their own manhood. It truly destroys their moral stamina and tends to a general degradation.*

2. "I pay one hundred dollars a year for our church and I expect my Rector to attend to the religion of my family," said a New York man of the world, who did not want to be troubled with the training of his children in that which is true and good, nor with the still more important matter of giving them a grand example in his own life. Thus did he hire his priest to compromise matters with God so that he might have all the more time to serve his lord and master Mammon.

3. "I rejoice that I never have to fret over conflicting opinions about the rising questions of the day," said a weak, easy going gentleman, "but can cast all my troubles upon the church whose councils being under direction of God are sure to be right."

4. One of these gentlemen hired his pastor to do his *praying* and the other hired him to *think* for him, but neither one hired anybody to eat for him nor to attend to his worldly enjoyments. Such men will become moral dwarfs,

and by putting aside family duties and the grand responsibilities of a true life for petty pleasures and money making, are but trampling the divinest agencies for their own development-under foot, and somewhat resemble the monkey that threw away a diamond in order to clutch a handful of straw.

5. To show the degrading influence of leaning upon mere authority instead of reason and self-culture, I will give some statistics. Some years ago the statement was made that in the large State's Prison at Auburn, New York, twenty-four of its inmates were clergymen, the majority of the rest were Catholics and other church members, but not one was a Spiritualist or Unitarian, the very societies that discard authority for reason and individual culture. Statistics were given at the same time to show that the Joliet Penitentiary, Illinois, with 700 inmates, had forty clergymen, one Spiritualist, and a decided majority of church members. So far as I have learned about the criminals in our jails and penitentiaries they come much more from the Catholic church than any other, and this is the church which most enjoins churchly infallibility, making out the priest to be everything and the laymen nothing—calling the Pope the Vicegerent of God whose pronouncements must not be disputed, while Reason and the voice of Nature, unless interpreted by priestly tongues, are of the devil,

6. What are the fruits of this great Hierarchy, with grade upon grade of aristocratic power, consisting of ordinary Priests, Bishops, Archbishops, Cardinals and the Pope himself, who however corrupt is called his *Holiness*, and however unwise is called ecclesiastically *infallible*? The whole church fabric of course rests upon the shoulders of the people who are thus crushed down, kept in ignorance, held under bonds of *fear* by means of bulls, pronouncements, threats of eternal damnation, and terrible inquisitorial punishments.

7. In America the quickest way to tell the average for-

eigner, especially those from Catholic countries, is by noticing the wrinkles by which the eye-brows are knit into a scowl and the foreboding look generally. Why should the grand Romanic nations like Italy, Spain, etc., be sunk in such degradation? Why should Spain and the nations which it has planted be so blood-thirsty, so given to passion and crime and endless wars? The Castilian blood of itself is as noble as any other.

8. Why should Ireland, capable as it is of producing unsurpassed specimens of humanity, so abound in beggars and criminals? The police reports of New York show a greater number of persons of Irish origin than of all other nations combined. Thus of the total arrests in New York City from 1860 to 1872, 450,198 were Irish, 94,097 Germans, 70,658 other foreigners, and 284,591 American born. Total 899,544. It will not fully explain matters to say that Ireland is overtaxed and maltreated of England even if there is some truth in it, for in the province of Ulster, where the Protestants predominate and where *reason* has escaped at least in part from the bonds of *authority*, the number of criminals according to statistics is proportionately scarcely one fifth as great as in the south of Ireland. Irishmen are a brave people and they should dare to look this thing in the face.

9. When Italy was under the Pope's rule it was estimated that half of the people were either banditti or lazzaroni. Have Romans come to this? Even yet, under the greatly improved rule of Victor Emanuel, and his son it is often dangerous to walk the streets of Rome. Why? Because of the necessity of pomp to dazzle the people with, and the necessity of ignorance so that they may not know any better than to be dazzled by that which robs them of their rights. The college of cardinals must live like princes. The Pope must have his toy house, the Vatican, with its fourteen miles of magnificent galleries. The people must be astonished at St. Peter's church with its expense of over

\$60,000,000, for the gaping multitude must be made to feel in some way how wonderful is God's only church on earth. How much more wonderful and peerless, however, would the church become if they were such a "peculiar people" as to work for the real glory of God by loving and blessing humanity and manifesting spiritual instead of mere physical excellence.

10. The philosophy of this degradation and weakness and of a true law of human development need not be enlarged upon here. Suffice to say that if you bind a man and prevent the free use and development of body and limbs he will become weak and sickly, so in spiritual or civil matters if through arbitrary decrees of either Church or State a man is deprived of liberty and the motives for self-culture, he must necessarily become helpless or degraded.

II. INFALLIBILITY OF A BOOK.

1. To set up any so-called infallible and arbitrary standards whether civil, social or religious, and attempt to force all men to conform to them or to a certain interpretation of them, is to limit, cramp and discourage human freedom and growth, somewhat as did the barbarous king who, striking his sword into the floor, made it the standard of human measurement, and who ever dared to be taller than that had his head struck off so as to bring him within the immutable scale. The principal nations of the world have had their sacred writings such as the Rig Vedas and Bhagavat Geeta of Hindostan, the Zendavesta of Persia, the Koran of Mohammedanism, the Old Testament of the Jews, the Old and New Testaments of Christians, and many others which have been considered as having come from the Source of all perfection, beyond which it is sacrilegious to go.

2. Far be it from me to speak unkindly of our Bible

which has many divine inspirations, many sublime noble teachings, and which has been the pole-star to so many millions of men and women for thousands of years. How rude to wound the most sacred feelings of many true worshippers and sincere souls unnecessarily. How precious to my own soul it has been through all my earlier life, psychologized as I was from infancy by dear parents, teachers and preachers to believe it the very centre of God's wisdom.*

3. It was with agony that I learned that many of the church teachings with reference to this book were not built on eternal truth and grew out of the corruptions of past ages as well as from perversions of history and common sense. Having emerged from these mists, however, it was with "joy unspeakable" that I found I might dare to rise into God's infinite sunlight, which streamed in from all quarters of the Heavens, instead of having to view it mainly through this one key-hole—that God was after all "no respecter of persons," and had not confined his inspirations to one little uneducated nation like the Jews while the rest of mankind were left to perish in darkness—that the inspirations from the divine life were not spasmodic, appearing some two or three thousand years ago and then forever vanishing from the earth to leave us groveling in materialism—that the writers of the Bible

* Having had a grandfather and a father both Congregational clergymen, and a Christian mother whose example was so perfect as to glorify her religion, I have had a good opportunity to see the bright side of the religion of the day, especially as I have been an earnest worker in its ranks for a quarter of a century. My grandfather, the Rev. Abner Smith, was a graduate of Harvard University while it was still under orthodox rule, and by aid of his library and other elaborate works I felt the logic of orthodoxy was impregnable. For much that is valuable, received under such influences, I shall ever be thankful, but I must tell the truth however much narrow minds may condemn, for truth is of God. When I came to enlarge my views I found that my teachers had unconsciously led me into great errors, false assumptions, false premises and false logic to sustain the horrible dogmas of God's wrath, in which they were sincere believers from having been taught the same themselves. Having emerged from these shadows, life has grown more joyous, the universe has enlarged tenfold, nay, a hundred fold upon my vision, and the Infinite Love is luminous through all spirit and all matter.

books did not pretend to be infallible or that inspiration should end with them—that whenever the Bible seers presumed they were inspired *directly* by God, it was no more proof of its being so, than it is that some excellent seers of the present day have received *their* inspirations in the same way, merely because they think they have, or because the controlling influence professes to be the Lord—that the Bible writers were in the habit of using terms very loosely, sometimes calling the same being *God, angel, spirit* or *man**—that certain books were canonized as sacred and others of equal authority as profane by a convention of wrangling bishops constituting the Council of Nice under the direction of the corrupt Constantine, on the same year in which he killed his own son, and moreover that the books thus adopted as God's word were changed and rechanged by succeeding councils †—that at the time of the editing of the last printed copies of the Greek text of the New Testament, there were 130,000 different readings which had to be chosen from ‡—that the American Bible Society admitted at one time that there were 24,000 errors in the present King James's version—that great numbers of passages of the Bible have been added to or perverted by early transcribers who, as Daille admits, “made no scruples of forging whole books” in order to sustain some favorite dogma §—and lastly, that

* In Acts the 10th Chapter, the same spirit is called interchangeably *God angel, spirit* and *man*. In Exodus 3 : 2, it says the *angel* of the Lord appeared in the burning bush, while in the 6th and other verses of the same chapter the same being is called the “*God of Abraham*.” Angels, men and Gods are the same in Genesis 18th and 19th chapters ; Rev. 22 : 8, 9 ; Dan 9 : 21 ; Luke 20 : 36, &c.

† The Protestant Bible as now adapted has 66 books, the Catholic version 76 books, Luther's Bible omitted James, Revelation, etc., Boothroyd's version was still different, while the Jewish Bible comprises only the Old Testament.

‡ See Unitarian New Version, p. 22.

§ Michaelis says, “No one will deny that the early Christian fathers, who differed from the ruling church, have altered the New Testament in numerous examples according to their peculiar tenets.” Mashim says, “In the Fourth Century it was an almost universally adopted maxim that it was an act of virtue to deceive and lie when by such means the interests of the church might be promoted,” and this was often justified by quoting St. Paul's expression, “For if the truth of God hath more abounded through my lie,” &c., Rom. 3 : 7.

there are numerous contradictory, * immoral and undignified features which it would be blasphemous to attribute to the Infinite Wisdom whose mansion is the universe, and compared with whom men and worlds are but as motes in the sunbeam.

4. An infinitely wise God would never attempt such an impracticable thing as to give an infallible revelation to man for two special reasons, 1st, no human language is perfect or anything like it, and of course imperfect words cannot embody perfect ideas; 2dly, even if perfect ideas could in some way be presented to man, it would require a perfect brain in a perfect body to get a perfect conception of them, but no such brains exist or will exist until the churches, as well as others, pay more attention to both physical and spiritual culture and help develop a grander race on the basis of true ante-natal and post-natal development. See how it works with reference to our so-called infallible Bible. Every one looks at it through the halo of his own misty conditions and grasps and settles down upon certain passages which suit his own conceptions as infallible finalities which quench all further reasoning.

5. Thus the *Slave-master* bolstered himself up with such passages as "Servants, obey your masters," "Of the children of strangers that sojourn among you, them shall ye buy . . . they shall be your bondmen forever," and they had a plenty of clergymen and tract societies to encourage them.

6. The *Wine-bibber*, having a heated gastric membrane that rejoices in stimulus, fortifies himself with such passages as the following: "Drink no longer water, but use a little wine for thy stomach's sake," "Wine maketh glad the heart of man," "Let him drink and forget his poverty and

* Some of the contradictions of the present Bible text are as follows: Mark 15: 25; John 19: 14, 15—2d Kings 8: 17, 24, 26; 2d Chron. 21: 20 and 22: 1, 2—2d Sam. 6: 23; 2d Sam. 21: 8—Gal. 4: 22; Heb. 11: 17—2d Sam. 24: 9; 1st Chron. 21: 5—2d Sam. 24: 13; 1st Chron. 21: 11, 12—2d Sam. 8: 4; 1st Chron. 18: 4—John 8: 18, 14; John 5: 31—Rom. 3: 20; Jas. 2: 21, 24—Mark 3: 29; Acts 13: 39, etc.

remember his misery no more," and these words being from an infallible book he swings downward into drunkenness and ruin. He of course would not consult such passages as "Look not upon the wine when it is red," etc., because they being contrary to his wishes are not looked upon as so important.

7. The false and selfish *Conservative* finds great comfort in his injustice towards woman from the words of a certain bachelor, who, though often inspired to say divine things, lived in a darker age of the world and spoke as follows:— "Let your women keep silence in the churches, as it is not permitted unto them to speak; but they are *commanded* to be under *obedience*, as also saith the law," "Let the women *learn* in silence with all *subjection*," "For Adam was first formed, then Eve." If St. Paul had understood science he would have seen that *first* formations in all nature are crudest and poorest, so that if he is to build upon the allegory of Adam and Eve his argument defeats itself. Women have suffered untold despotism from such passages, drawn originally from Heathendom.

8. *Bloodthirsty characters* and *Ecclesiastical despots* have found comfort and example in the dreadful slaughter of Canaanites and others by command of Moses, who enjoined them to kill men, women and children, though in Numbers 31 : 17, 18, they were bidden to save the virgins for their own lusts. "Now therefore, kill every male among the little ones, and kill every woman that hath known man by lying with him. But all the women children that have not known a man by lying with him keep alive for yourselves." Alas! why did they not teach and bless these idolators if they themselves were God's people, instead of killing them.

9. The *licentious* quote not only such passages as the above, but I have a patient who has been almost if not quite ruined by his libidinous life, who rejoices in the Bible because it affords such examples as those of Solomon and David. The Mormons, too, sustain their polyg-

any from the Old Testament. Such ones do not care to consider the divine purity expressed by Jesus and other Bible authorities as long as they can find these lower types to copy. Was not Solomon called the "wisest" man, even if he did have a thousand wives and concubines, and was not David "a man after God's own heart," for all his murder of Uriah for the sake of his wife, etc. ?

III. A TRUE ECLECTICISM NECESSARY.

1. But enough has been presented to show my point. People should remember that human *reason* and *perception* are themselves divine and must be used to understand the Bible as well as everything else. If we learn to grasp its higher teachings "in spirit and in truth," remembering that the mere "letter killeth," it will do us good. "No external book is the word of God," says the Rev. W. F. Evans, "or can have much illuminating power unless it is read directly under the open window of Heaven, and that living light shall teach us more in an hour than we can learn in a lifetime without it.

2. If people learn that there is no one infallible book that contains all excellences, but that many other books and bibles of other nations have their inspirations and their divine wisdom, they will become larger in their conceptions and happier in their lives. Thus if the ancient Jews had consulted the Brahminical sacred writings, it would have taught them more distinctly of the immortality of the soul than their own scriptures have done, and there would not have been a whole sect like the Sadducees who were Materialists. For example, Chrisna says: "The soul is immortal, but must be pure and free from all sin and stain before it can return to Him who gave it." By following the Vedas, which were far older than Moses, they would have abolished the abominations of Polygamy, thus: "The virtuous woman will have but one husband, and the right minded man but one wife." They could

have reaped rich instruction and improved upon their own sacred writings in their dealings with their fellow man by heeding some of the teachings of Chrisna, such as the following: "Be at war with men's vices but at peace with their persons." "Protect, love and assist others if you would serve God." "You can accomplish by kindness what you cannot by force." "The soul is inclined to good when it follows the inward light." "A good, wise and benevolent man cannot be rich," etc.

3. Other superior points will be given hereafter. These are simply some passages from sacred scriptures which are older than our own.

4. If mankind during all these ages had not been so amazingly narrow in their mental grasp, hiding, as it were, the universe by holding a single book too near their eyes; if they had dared to cultivate their reason and their spiritual perceptions, they could have gleaned the rich things from all bibles and all human literature, and omitted that which was false and immoral.



CHAPTER ELEVENTH.

THE CHRISTIAN BIBLE TESTED.

I. MIRACLES.

1. Before proceeding further it is important to notice briefly the claims that are constantly being made by religious people for the infallibility of the Christian Bible as established by *Miracles, Prophecies, Superhuman Wisdom*, etc.

2. According to the sectarian world, miracles are supposed to be suspensions of the laws of nature, the very thought of which carries a feeling of horror to every thoughtful mind. If cohesion or gravitation or any leading law of nature were to be suspended one moment, the universe would be in ruins. If the earth's motion on its axis of 1000 miles an hour were to be suddenly stopped so as to make the sun and moon seemingly stand still, the effect would be universal death to all dwellers on earth.

3. All religions in their anxiety to establish their claims to a divine origin introduced the revolting idea of miracles. Thus, Christ was an incarnation of the Supreme Being, was born of a divine mother Deva Maia, conceived, according to some authorities, by a ray of light, healed all manner of sickness, raised the dead, lifted a mountain on his little finger, taught many divine doctrines, died for mankind, rose from the dead and was resurrected to Voicontha or Heaven. At his birth the clouds gave out low music, rained flowers, and the earth was illumined,

while at his death, darkness took place. According to the eminent Christian scholar, Sir William Jones, Chrisna lived 3000 years before Christ, or some 1500 years before Moses.

4. But miracles of healing, raising the dead, etc., were performed by Pythagoras, Prometheus, Apollonius, and hosts of others all through history, and these persons received divine honors, had temples built in their honor, and were worshipped as Gods.

5. Pythagoras, according to Jamblicus, walked on the sea and traveled through the air.

6. St. Augustine, of the Fourth Century, says "he saw a child restored to life and twenty miracles performed."

7. Thousands of cases of healing in the old dark ages, when no printing presses or general school system prevailed, were considered miraculous. But those who have magnetic and spiritual power at the present day often accomplish things equally wonderful, but from the superior science and knowledge of the finer forces they are known to be in harmony with law, and never supernatural however much they may be superhuman. Thus a Mr. Solomon Jewett *raised to life* in forty minutes a person in New York City who had been pronounced dead by several physicians, and Dr. Wilbur, of Chicago, accomplished a similar result, and so have many others, but they of course were not dead, only in a death-like trance.

8. We have the most reliable accounts of the spiritually developed magicians of India who go into trances which resemble death, and then after being buried for several months are disinterred and immediately brought to life.

9. At the present time there are many well authenticated cases of healing by a mere touch, by a look or a command, or a prayer, or without any word or even volition, while persons residing hundreds of miles distant have at times been healed in a moment, as can be demonstrated beyond cavil. All these are exceptional cases, however, as most chronic diseases require time and effort, and so mighty a

healer as even Jesus required right conditions in order to succeed. (Matt. xiii., 58.)

10. For examples of the amazing power of spirits over material conditions, which their superior knowledge of chemistry and the laws of force as well as their skill in wielding these forces, enables them to accomplish, see such works as "Proof Palpable of Immortality," by Epes Sargent, "Defence of Modern Spiritualism," by Alfred Russell Wallace, F.R.S., "Transcendental Physics," by Prof. Zölner of the University of Leipsic, and a great number of other masterly works that have been produced by different writers, some of whom are eminent.

11. I will quote a few words from Mr. S. C. Hall, a gentleman well known in English literature, with regard to seeming miracles that were performed in the presence of a single medium, Mr. D. D. Home, whose marvels have been witnessed by the leading monarchs of Europe, as well as by many of the best scientists :—

" I have held an accordeon (my own property) in my hand when delicious music was played on it, lasting for several minutes. It has been taken from me and carried to the end of a large room, playing there ; I saw the stops moving and heard the music ; I could only not see the power that produced the sounds. . . . I have seen a man (Mr. Home) taken from his seat by some power invisible, and conveyed about the room ; and he has marked on the ceiling with a pencil, a mark that is still there. A red hot blazing coal has been taken from a fierce fire and placed (by Home) on my head without singeing a single hair. . . . I have seen a heavy table floated to the ceiling. A grand piano has been raised from the floor, no visible person being within two yards of it. I have seen a hand-bell raised by a shadowy hand and rung over the head of each person in the circle."

II. MODERN MIRACLES OF HEALING.

1. I have myself seen still more remarkable things than those above enumerated, and all the well established *miracles* of ancient times, including letters of fire on the wall, walking on the water, standing in the midst of fire

unhurt, etc., etc., are being duplicated and more than duplicated in the present age.

2. From among thousands of cases of healing by spiritual and magnetic power, it may be well to state that as Jesus often healed without touching the patient, and sometimes at a distance, so in many cases have the Magnetists of to-day, working under spirit power, accomplished still more remarkable cures.

3. Dr. D. P. Kayner of Chicago was once the instrument of a very remarkable cure in Ohio at a distance.

4. Dr. J. R. Newton has healed many persons thus, one of whom was over a thousand miles away, the patient being in Chicago and he in Boston. Some times he would call the patient's name or the name of the person who had come to get the patient healed, although both were entire strangers. These cases can be thoroughly substantiated. I will quote a single instance from several given in a letter to Mrs. Emma Hardinge Britten, which will refute the theories of those who say the cures were performed by faith or imagination :—

“ Mr. Chas. E. Perry, I believe, is at present United States Minister to New Grenada. He resided at Albany at the time. His only child was taken with dysentery. He said to his wife : ‘ Our child can be saved if we can reach Newport and see Dr. Newton.’ They started, but on arriving at Worcester (Mass.), the child was so low they gave up nearly all hope, and could go no further with it. But Mr. Perry started for Newport alone to get me to go to Worcester. Reaching my house at about ten o'clock p.m., and making his errand known, I told him I could cure the child better under the circumstances than if present. Taking his hand, I said, ‘ Your child is cured, and will this moment burst into a laugh ; and when you get to Worcester you will find your child running about the house as well as ever,’ which he did, to his surprise, the next day ; and on inquiring of Mrs. Perry as to the cause of this marvelous change, she stated that a few minutes after ten last evening, the child suddenly laughed and was entirely well from that moment.

“ I could relate from memory multitudes of similar results of my daily practice in this way ; moreover, be assured, *what I do, others can do.*”

5. In the following case, Dr. Newton heals by coming

...in order to ...

...with their superior knowledge of ...

...Mr. S. C. Hall, a ...

...in my hand ...

...of the ...

unhurt, etc., etc., are being duplicated and more than duplicated in the present age.

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 ...ing case ... heals by coming

into magnetic rapport with the patient by means of an article which had been worn by her :—

“The brother of Miss Georgia Curtis, who resides in Auburn, N. Y., took a ring from off his sister’s finger—she being very deaf—and carried it to Rochester, N. Y., where Dr. Newton was then practising. The doctor touched the ring, saying to the brother, ‘Go home to your sister; she is cured and will at this instant hear an explosion like a pop-gun in her ear.’ The brother started for home, and on his arrival he found his sister perfectly cured of her deafness, and that at the very time the doctor named, she heard a report in her ear like an explosion. The facts in this case are certified to by J. L. Hewson and E. C. Burtis.”

The above cure was also confirmed by Wm. White, Esq., formerly publisher of the *Banner of Light* in Boston, who visited Miss Curtis and learned the facts from herself.

6. In an ignorant age of the world such displays of power would be called *miraculous*, but they are all produced in harmony with nature’s laws.*

7. “We do not see,” says W. F. Evans, “how it can degrade these miracles, as they are called, to show that they were effected in harmony with the laws of magnetism, for magnetism, if it is an established fact, is as much a law of God as gravitation, or chemical affinity, or even the decalogue. The great error of the religious world has been in separating God from nature, and in their conceptions, eliminating a divine Power from these events that occur in harmony with established law, which is practical atheism.

‘Earth’s crammed with Heaven,
And every common bush afire with God.’

A law of nature is only the uniform mode in which a divine power acts.”

* For an explanation of ethereal and spiritual forces, see *Principles of Light and Color*, especially the Tenth Chapter.

III. PROPHECIES.

1. Prophecies are brought forward as proof of Deific wisdom, and of the fact that certain sacred writings which contain prophecies must be divine and infallible. At the present day, however, when all things are coming to the test of science, it has been discovered that many persons when under certain spiritual or abnormal conditions have the same gift, and that in a more wonderful degree than was manifested by ancient Biblical seers.

2. Perhaps the most wonderful case of prophetic talent in all history was that of Cazotte, an account of whom was given by M. La Harpe, a celebrated member of the French Academy, as well as by others. At the beginning of the revolution of 1788, when the French people were swinging from the despotism of priestcraft to another despotism of Atheism, and when revolutionists without reason were shouting for a reign of Reason, M. Cazotte and a group of eminent persons were invited to dine with a member of the Academy. While they were at the table he turned to Condorcet and informed him that he would poison himself in prison to escape the executioner, told Chamfort he would open his veins by twenty-two incisions of a razor, and yet would die only some months afterward ; told Vicq. d'Azyr that he would cause his veins to be opened six times in one day in an attack of the gout, and would die that night ; told Nicolai, Bailly, Malasherbes and Raucher that they would perish on the scaffold ; told the Duchess de Grammont that she and the King of France and many others in high rank would be taken to the scaffold, and that he himself should be crushed. All of this he signified would occur in less than six years. They received the remarks as jocosely as possible and yet with no little excitement, which caused them finally to rise from the table. The amazing part of the whole matter is that it was literally fulfilled, every person dying exactly as predicted, while Cazotte himself was guillotined.

3. Miss Lottie Fowler, a well known seeress and medium, while in Bridgeport, Conn., during the late civil war, prophesied that at the Union Metallic Cartridge Works, where about 800 hands were employed, an explosion should take place during the coming week, and that one of the workmen should lose his life. So correct had she been before in her predictions that about one half of the girls and some of the men absented themselves on the next Monday morning. The irate proprietor was the means of having her imprisoned in a police station, but the trial was the more speedily brought to an end by the fact that her prediction proved true, the explosion having taken place on the next Thursday and destroyed the life of a workman.

4. The following words from Cicero, nearly 2000 years since, refer to Washington :—" Across the ocean and after many ages, an extensive and rich country will be discovered, and in it will arise a hero (if we may credit the Sibylline oracles), who, by his counsels and arms, shall deliver his country from the slavery by which she was oppressed. This he shall do under favorable auspices, and O, how much more admirable will he be than our Brutus and Camillus."

5. The following is taken from Prof. Brittan's "Man and His Relations," p. 428, and was uttered by a Spiritual seer :—

"Mr. John F. Coles published in the New York *Daily Times*, of the date of Dec. 3, 1854, and more fully in the *Sunday Dispatch* of Dec. 10th, a prophecy of the death of the Emperor Nicholas. Having declared on the night of the 29th of November, that in three months more, reckoning from that hour, the sudden death of a crowned head would astonish and bewilder the magnates of the Old World; and having also compared the monarchies of Europe to a stupendous pyramid which could be demolished by removing one stone at a time, the prophetic utterance was thus continued :—'There is trouble brewing between Nicholas and Menschikoff. *Nicholas is the top stone of the European pyramid.* For thirty years he has lain quietly in his bed. The earth around the base is loosened—

the top stone is already in motion.' It is a fact that in just three months from the date of this prophecy—making the proper allowance for the difference of time between St. Petersburg and New York—the late Emperor of Russia died suddenly; and the last public act of his life was the removal of Menschikoff from his command at Sebastopol, and the appointment of another general in his place."

6. The ancients had their prophets and seers and their oracles, which were consulted by the greatest men of the time. William Howitt says that "in Livy alone he had marked above fifty instances of his record of the literal fulfilment of dreams, oracles, prognostics, by soothsayers and astrologers."

7. The Bible presents many examples of true prophetic wisdom an account of which, though sometimes overstated, may be seen in "Keith on Prophecy," "Barnes' Notes on Revelation," etc. Like everything else, however, that has to be strained through the imperfect atmosphere of human brains, it has its failures. Thus Isaiah declared that Damascus should "be a ruinous heap" (Isa. xvii., 1). Jeremiah predicts its destruction by fire (Jer. xlix., 27), and yet it stands to-day as a magnificent commercial city, with a population, according to Burckhardt, of a quarter of a million.

8. The prophecy respecting Babylon was to a considerable extent fulfilled, though in some important respects it was a failure also. Isaiah in chap. xiii., 20, says, "It shall never be inhabited, neither shall it be dwelt in from generation to generation, neither shall the Arabian pitch tent there." According to Layard and Rawlinson, British Commissioners who lately visited the location, it has been rebuilt under the name of Hillah, contains several thousand of inhabitants, numerous Arabians pitch their tents there, and it now presents "all the activity of a hive of bees."

9. I will mention one more failure of Scripture prophecy in the case of Tyre. Ezekiel declared this city should be

destroyed by Nebuchadnezzar and "never be found again." (Ezekiel xxvi., 7th onward.) Alexander, however, found it a strong commercial city two hundred and fifty years after the time of Nebuchadnezzar, and St. Jerome, in the fourth century, declared it to be the finest city of Phœnicia, and was surprised that Ezekiel's prophecy had so utterly failed. Its present population is about 5000. The Jewish seers were naturally deeply prejudiced against their conquerors, the Babylonians, as well as the surrounding inimical nations, and like seers of the present day, their inspirations were apt to be modified by their feelings; hence the overstatement of matters against their neighbors.

IV. THE BIBLE TESTED BY ITS TEACHINGS.

1. From the facts just given we see that the Bible cannot be considered the only infallible and divinely inspired book from the miracles, or from the prophecies which are said to prove its heavenly origin, as long as equally great and perhaps greater miracles and prophecies have been produced at the present day. Being driven from these points, its advocates next affirm that the teachings and subject-matter of the Bible are so superior to those of all other books as to prove its divine origin. We have seen that there are apparently various immoral, contradictory and unwise teachings in the Bible, but lest any one shall say that these may come from imperfect translations or from misapprehensions of the text and are at best but negative characteristics, let us consider some of the points which are put forth by the Church world as great positive features of excellence over and above what can be found in all other books.

V. THE BIBLE IS SAID TO BE THE ONLY BOOK WHICH GIVES ANY CORRECT CONCEPTION OF GOD.

1. Let us quote the description of God from the Vedas which the Brahmins trace back 4000 years B.C., while the eminent Christian writer Sir William Jones dates them 1580 B.C., or a century before the time of Moses :—

“The vulgar look for their gods in water; the ignorant think they reside in wood, bricks and stones; men of more extended knowledge seek them in celestial orbs; but wise men worship the Universal Soul. There is one living and true God; everlasting, without parts or passion; of infinite power, wisdom and goodness; the Maker and Preserver of all things. He over-spreads all creatures. He is entirely Spirit, without the form either of a minute body, or an extended one, which is liable to impression or organization. He is the ruler of the intellect, self-existent, pure, perfect, omniscient and omnipresent. He has from all eternity been assigning to all creatures their respective purposes. No vision can approach him, no language describe him, no intellectual power can comprehend him.”

2. The above is from an older and larger Bible than our own. Is there the same number of consecutive words from any part of our own Bible to compare with it? If so, where? Such is the Brahminic conception, and it begins with the condemnation of idols which only the most degraded of Brahmins worship as such.

3. But a still more exalted conception of God was given by Pythagoras, who lived 586 years before Christ. His creed, as quoted by the Rev. Dr. Collyer (Lecture xii., p. 499), is as follows :—

“God is neither the object of sense nor subject to passion; but invisible, only intelligible and supremely intelligent. In his body, he is like the light, and in his soul, he resembles truth. He is the universal spirit that pervades and diffuseth itself through all nature. All beings receive their life from him. There is but one only God, who is not, as some are apt to imagine, seated above the world, beyond the orb of the universe; but being himself all in all, he sees all the beings that fill his immensity, the only principle, the Light of Heaven, the Father of all. He produces everything, he orders and disposes everything; he is the reason, the life and the motion of all beings.”

4. Suppose we compare this Being, who is called the

Father of all, to the God of the Old Testament, who in multitudes of places is represented as a Being to be feared, "a consuming fire," "a jealous God;" "at his wrath the earth shall tremble." He is a being who commands the erring in many cases to be stoned, burnt or slain by the sword, and who instead of sending his people to enlighten the neighboring nations that in their ignorance practised idolatry, commanded them at times to slaughter men, women and children indiscriminately.

5. Even Jesus himself in his expression "Our Father who art in Heaven," is not quite so happy in his conception as Pythagoras, who represents the "Father of all" as not being "seated above the orb of the universe," in some distant Heaven, but as being "all in all" and as "the life of all beings."

6. When we consider how severe and often fierce and bloody the Christian church has been in the past we can see at once that they were but following the spirit of the Mosaic God.

7. Even so eminent a man as President Dwight of Yale College declares in a hymn which the churches use in their collections, that

" His wrath, like flaming fire,
In Hell forever burns;
And from that hopeless world of woe
No fugitive returns."

8. Watts, a still greater favorite as a writer of church songs, blasphemes the glorious Father by depicting him as some monstrous and savage beast, thus :—

" His nostrils breathe out fiery streams,
He's a consuming fire;
His jealous eyes his wrath inflame,
And raise his vengeance higher."
Watts' Hymns, Book I., Hymn 42.

9. But I hear the orthodox churchman answer that the glory of the Godhead is manifested to the world through his son Jesus Christ; that in him Divinity was incarnated and God's unspeakable love to mankind was shown by his

suffering and dying that they might live. With regard to this I would answer that there have been many other supposed incarnations of Deity who have suffered and died for the world, such as Chrisna, Buddha, Æsculapius, Apollonius, etc.

10. Apollonius appeared but a short time before Christ, was so endowed with spiritual and magnetic power that as "Philostratus informs us, he could read the thoughts of men, foresee future events, and withal, was gifted with the wonderful power of working miracles." His life was so divine in its purity and goodness and his power was so great that temples were built in his honor, and he was for some time worshiped as a god. His followers would often advocate him as being superior to Jesus. He taught that there was but one God and Father of all, and that the numerous mythological deities of Greece and Rome are superior spirits who act as his agents.

11. But the grand truth that is now fast dawning upon mankind is, that all men having immortal souls which are themselves sparks of Deity, are incarnations of Divinity and inheritors of a godlike destiny, while such men as Jesus, Chrisna, Buddha, etc., are simply riper in their development and more richly endowed with the God-power than most of their fellow mortals.

VI. THE BIBLE IS SAID TO PRESENT THE ONLY TRUE FOUNDATION OF ETHICS IN THE DECALOGUE OF MOSES.

1. But the five rules of Buddha, which may be termed a *pentalogue*, are certainly an improvement upon the decalogue so far as it concerns the practical duties of life. They command

- I. *Not to destroy life.*
- II. *Not to obtain another's property by unjust means.*
- III. *Not to indulge the passions so as to invade the legal or natural rights of others.*
- IV. *Not to tell lies.*
- V. *Not to partake of anything intoxicating.*

"My doctrine," says Confucius, "is simple and easy to understand," and his chief disciple adds, "It consists only in having the heart right and in loving one's neighbor as one's self."

Pythagoras taught "the love of all to all." B. C. 586.

"Love mankind." *Marcus Antoninus, Emperor of Rome, A. D. 121.*

"A man who foolishly does me wrong, I will return to him the protection of my ungrudging love; the more evil goes from him, the more good shall go from me." *Buddha, nearly 600 years before Christ.*

"Let a man overcome anger with love, let him overcome evil by good, let him overcome the greedy by liberality, the liar by truth." *Buddha.*

"The kind mortal is greater than the great in heaven." From the *Rig Veda, 1580 B. C.*

"Act towards others as you desire them to act towards you." *Isocrates, 338 B. C.*

"Will you enslave those who are your brothers by nature, children of God?" *Epictetus, A. D. about 65.*

"Hatred ceases by love; this is the eternal rule." *Buddha.*

"We should do good to our enemy and make him our friend." *Cleobulus.*

"The wise man avenges his injuries with benefits." *Lao-tse, over six centuries B. C.*

Cicero affirmed that men were "created for the purpose of mutual help, to love and be loved, and for the simple reason they were men." *Born 106 B. C.*

2. *Sir William Jones*, the eminent Christian Scholar, says that the two great doctrines "love to God, and love to all humanity . . . run like silver threadings through the systems of the most ancient nations."

3. *St. Augustine*, an eminent Christian father, admits that "the thing itself which is now called the CHRISTIAN RELIGION really was known to the ancients."*

4. *Origen*, another Christian father, vindicates Christianity and does not deny the charge of Celsus "that the Christian religion contained nothing but what Christians held in common with heathens." *Bellamy's Translation, Chapter 4.*

5. *Lactantius* admits virtually the same thing, but con-

* *Nam res ipsa quæ nunc Christiana religio nuncupatur erat et apud antiquos. Opera Augustini, vol. 1, p. 12. Basil Ed.*

siders that the precepts of the philosophers "have no weight as being merely human and devoid of that greater and divine authority." This worship of authority to the neglect of intrinsic excellence is too common at the present day, and is on a par with saying that a certain metal is pure gold if declared so by some favorite authority, but otherwise is nothing but brass, however much the best chemical tests may prove it to be gold.

VIII. IS IT SAFE TO BUILD ON FALSEHOOD?

1. Thus falls to the ground, under the light of history and reason, the claim of infallibility, or of exclusive inspiration as applied to our Bible. Reluctantly and with tenderness, dear church member, do I bring these facts to your notice, knowing how sacredly you cherish what you consider a holy book, even as I myself have so long done. I honor your motives too much to suppose you are willing to build upon delusion and falsehood.

2. God is too mighty, too holy to tolerate any system of deception in his own behalf. Have you not a supreme desire to build upon the immutable rock of Truth?

3. Let us appreciate the noble truths, the inspirations and the sublime poetry of our Bible, but let us also appreciate all the rich things of other bibles, and not take the fatal ground that any of the sacred books of the world are infallible.

4. Jesus said "all scripture given by inspiration is profitable for doctrine," etc., but our translators have made it, "All scripture *is* given by inspiration."

5. Suppose it shall turn out that there are holier and grander inspirations at the present day than those of the past? Suppose it should be proved true, as has been stated by a modern spirit, that "Moses introduced the era of *force*, Jesus Christ introduced the era of *love*, while the present age is opening up an era of *love and wisdom*."

6. In the age of Christ science was almost unknown among the common people, superstition was the rule, and unusual manifestations of power were supposed to be deific or miraculous.

7. In the present age it is beginning to be more and more understood that all seeming miracles, all marvels of prophecy and all manifestations of power, either terrestrial or celestial, are accomplished in harmony with supreme law.

8. Does it sadden you to give up the cherished idea of your childhood? But study the matter conscientiously and see if these are not ten times overbalanced by the grander religion that is now rising like a new sun upon the world. Come! I will show you a religion which teaches you how you may consciously drink from the very fountains of heaven, as well as from the great light of nature.

9. I know beyond all conjecture, and you may absolutely know by investigation, that we may receive angelic inspirations as truly and perfectly to-day as did Isaiah, or Jesus, or St. John.

IX. HAS ONLY ONE NATION BEEN INSPIRED?

1. The Bible writers never for a moment thought or indicated that inspiration and wisdom were to cease with them, and Jesus signifies (John xiv, 12) that others should do even greater works than he did.

2. Retain everything that is beautiful and good in the old religion and in all the bibles and add to them all those broader conceptions in harmony with science and human nature itself which would touch a responsive cord among all nations of the earth.

3. Can you not rejoice in this larger, nobler ideal of a God who has given his inspirations to all peoples, through all ages?

4. If the Israelites were God's people, a true theocracy, and the only ones to receive the divine inspirations, why

is it that they have been such a disastrous failure, having run into all kinds of excesses and finally being scattered as a nation to the four winds of Heaven? All nations who are somewhat isolated and ignorant, are apt to form the idea that they are the principal people on earth, and the chosen instruments of God. What folly for us to believe it, simply because they say so, or because they furnish exaggerated accounts of their achievements.

5. Mr. Kersey Graves has written a book entitled, "The World's Sixteen Crucified Saviours," and another book describing twenty bibles. Which is the true crucified Saviour, and how can you be sure of it as long as all are represented as divine beings who suffer for man? How can you be sure as to which is the only bible, or word of God, as long as all of them teach fundamentally much the same doctrines, and all are sanctioned by miracles, or prophecies?

6. Mr. Graves has given 346 points in which Chrisna and Christ are almost exactly alike. Why then would you call the later one divine and the older one not divine?

7. Why should you believe in the immaculate conception of Jesus and not in that of Buddha, Chrisna, and many others? Sir Godfrey Higgins declares that "the belief in the immaculate conception extended to every nation in the world;" each one represented their god as being conceived by a virgin.

8. Why should you believe that Jesus restored Lazarus and the widow's son to life any more than you should believe that Esculapius restored Hippolytus and others to life, as stated by the Roman historian, Pausanias?

9. Why should you believe that the sun and moon stood still for Joshua, and not believe that they also stood still at the birth of Buddha, as stated by the old Hindoo writers? Will you not hold truth as supreme? Do you not know that *error* is the real danger, while truth is of God?

X. SHALL WE WASTE TIME AND MONEY ON FALSEHOOD?

1. What folly, then, for us to take up and idolize as infallible the Jewish sacred writings, publish and send them at vast expense all over the world, send out millions of other books explanatory of them, have vast armies of clergymen to expound them, while we almost totally neglect all other sacred writings, neglect the most important knowledge concerning our daily duties, neglect the knowledge of our own bodies which are the temples of God, neglect the philosophy of cure, of food, of raiment, of sleep, of life itself; neglect the true laws of pre-natal conditions by which a diviner race of men and women could be given to the world; neglect the divinest laws of Deity in nature as revealed by Chemistry and Physics generally; neglect Psychology and the real philosophy of mental and physiological control by means of which imperfect men and women could almost be made over new, and all this under the delusion that we must give all our spare time, if not our spare money, to the study and promulgation of the one supposed infallible book.

XI. DO NUMBERS PROVE THE TRUTH OF A SYSTEM?

After all these overwhelming facts do I hear you still say, "Yes; your theory is very plausible, perhaps it is true, but then it doesn't seem possible that so many people should be misled and so many good and true people at that!" Ah! you build on numbers, do you? Then the Brahmins and Buddhists have greatly the advantage over the Christian Church as they have twice as many members and some of these attain to a loftiness of moral and religious character which has never been surpassed. They have the dignity of age, too, far greater than that of Christianity or even Judaism. Their combined numbers are over 500,000,000 souls.

XII. SHALL POLICY RULE IMMORTAL MINDS?

1. "You seem to be built upon truth," says another, "but how can I leave my church connections, tear myself away from friends, get the disapprobation of clergymen, teachers, members of my family, and have even my business injured?" Do you realize what cowardice, what treason to Heaven is implied in such admissions?

2. Suppose you adopt and even promulgate courteously this sweeter, holier and sublimer religion, founded on immutable principles, which will do away with a religion of superstition and creedal narrowness, meantime leading a blameless and beautiful life of benevolence and spirituality, do you not believe that you would find more or less sympathizers even in the church and that the church itself would find an ungracious task upon its hands should it attempt to excommunicate you? Cannot the church itself be reformed? Should it thus exert its bigotry upon you, and you go forth alone, the very angels of Heaven would come and minister to you, and treasures in the eternal life would be in waiting for you.

3. Jesus could not work with the church of his day and gave most scathing criticisms with reference to its worldliness, hypocrisy and selfishness. He advocated worshipping God "in spirit and in truth," condemned heartless forms, and did not deem it necessary to establish any church system. If you dare not follow the same grand example of spiritual freedom, but for the sake of fashion and respectability will join a church organization and confess that you believe in its dogmas of eternal punishment, depravity, etc., you are not only telling a falsehood but writing upon your own sensorium, which is your book of life, those blots and stains which at some future time you would give worlds to wash out, for the light of Heaven shall yet reveal them to all the universe.

CHAPTER TWELFTH.

RELIGIOUS SYSTEMS TESTED BY THEIR FRUITS.

I. CHURCH STANDARDS TOO LOW.

1. WHILE the churches have performed many noble achievements, built up many institutions of learning, developed many beautiful and spiritual characters, and under the spur of modern humanitarianism established many mission schools, charitable institutions, etc., yet taken all in all, its standards have been far too low, too worldly, its members have been too much absorbed in money-getting and fashion, too materialistic, too cold and selfish, too self-righteous and ready to condemn all who differ from them in opinion, too much given to forms and ceremonies without the divine fire of heavenly love to give them life, more given to devotions than to charities, to faith than to good works, in short too un-Christ like, too far from the apostolic standard.

2. Let us suppose that there should really be a second coming of Christ in the body as of old—that he should enter one of our churches clad in plain garments ; should commence healing bodies as well as teaching souls ; should speak of spiritual visions, of casting out devils, of being tempted by a devil or undeveloped spirit, of having angels come and minister to him, would he not be conducted away immediately as a lunatic? Where, except among the Spiritualists, or the Shakers, or possibly the more progressive portion of the Friends could he get any hearing.

3. Jesus says, "By their fruits shall ye know them ;" the church says by their faith shall ye know them !

4. Jesus says, "If ye forgive men their trespasses, your Heavenly Father will also forgive you." In another place he says, "The Son of Man shall reward every man according to his works." When asked what good thing should be done to inherit eternal life, Jesus answered, "Keep the commandments. . . . If thou wilt be perfect go and sell what thou hast and give to the poor and thou shalt have treasure in Heaven." The Church denies this—says that no amount of good deeds or the highest morality will avail anything without faith in Christ. Constantly was Jesus setting forth by example and precept the importance of those noble deeds which are the best manifestations of a noble life within, while the few places in which text seems to make him say that he is "the way, the truth and the life : no man cometh unto the Father but by me," etc., were probably perversions of the original text caused by some of the early fathers, who "for a good end (as they might deem it) made no scruple to forge whole books." (*Daille on the Use of the Fathers, b. 1, c. 3.*)

5. The Bible says, "Try the spirits." The Church says, "No, do not try them ; keep away from all mediums, circles and seances where spiritual power is most made known."

6. The Bible says, "Prove all things." The Church says, "No ; read only Christian writers who present the favorable side, and avoid as you would Satan himself all those writers who prove the matter by presenting the unfavorable side, especially Voltaire, Volney, Paine, Ingersoll," etc.

7. The Bible says, "Cultivate spiritual gifts ;" "Quench not the Spirit," "Despise not prophesyings." The Church says, "Do not cultivate spiritual gifts, but quench all signs of trance or spiritual influence by administering strychnine or other poisons." It joins hands with Materialistic Scientists and Atheists in helping to smother the divine fires of

inspiration which made Mozart, Beethoven, Raphael, Swedenborg, and other great geniuses what they were. The *Scientific American* of Nov. 4, 1876, helps them on by calling these special "subjective manifestations," "disease" and "insanity," and advises the uses of several doses of strychnine and iron.

8. The Bible says, "It shall come to pass in the last days, saith God, I will pour out of my spirit upon all flesh; and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams." *Acts ii. 17*. It thus foretells the mediumistic and inspirational era which is now especially dawning upon the world, and which has existed more or less in other ages, but the church, under the materialistic influences of this age, is blind to all such announcements and declares that God's inspirations are forever closed to the human race. As a proof of this it frequently quotes the words of John of Patmos as follows: "For I testify unto every man that heareth the words of the prophecy of this book, if any man shall add unto these things, God shall add unto him the plagues that are written in this book." In this John refers simply to his one book of Revelation and was evidently pointing to scribes, in those days, who in the absence of printing presses were apt to put in their own variations of the original text.

9. While the Church has been thus slow to copy the higher spirit of the Bible, it has been more faithful, especially in the past, to copy the harsher and cruder precepts of the Mosaic writers. Thus Moses says, "Thou shalt not suffer a witch to live," and the Church has burned, drowned and otherwise slain scores of thousands of persons suspected of being witches. The stern laws against Sabbath breaking, and many other supposed offences enacted by Moses, have been carried out with much of their disheartening effect by the church of the past, although many of these are now being happily dropped.

10. The fiendish fury with which the Church of the past has tortured or murdered those who dared to think for themselves in Spain, France, Italy, Germany, England, Scotland, New England, etc., need not be produced here to harrow up sensitive souls. The Inquisition in Spain, the massacre of the Huguenots in France, the persecution of the Waldenses in Italy, the burnings and executions of multitudes in Germany, England, etc., by both Catholic and Protestants are too well known, and it is sad enough to look upon the Church even in the present enlightened age without disinterring the past.

11. Religionists having lost the inspirations of the ancient church, have widely departed from the spirit and example of the Master. Thus modern Christians put great stress upon their special church organizations and their petty forms, as having been founded by Christ, while Jesus established no church organization whatever, and fought against the church systems of the day.

12. They get up endless contention about such small matters as the application of water in baptism, some advocating a small quantity and others a large quantity sufficient to immerse the body, while Jesus seemingly considered it a mere form of too insignificant a character to give any directions about, condemned long prayers and ceremonies, "the tithing of mint, anise and cummin," and unfolded a religion of spirituality.

13. One sect, in their worship of even the letter of the present version of the Bible, have put the Psalms into metre by twisting the sentences into an awkward shape and as utterly refuse to commune with other Christians, who really sing a more spiritual class of songs, as if they were Heathen.

14. But the orthodox sects generally, still appeal to the base element of fear instead of love and high principle, and discourage the people with the doctrine of total depravity and inability and God's wrath.

II. THE ATONEMENT CONTRARY TO NATURAL LAW.

1. The Church denies that the sinner can work out his "own salvation," and practically denies the precept "as ye sow, so shall ye reap," by teaching that a man after all can escape the consequences of his own evil doings in case he will believe in another upon whose shoulders his sins will be thrown. This is at war with divine law as revealed in nature, wherein man and all other works of God are made on a perfect plan, so that they do not need such a method of salvation, but are simply in a state of crudeness or unripeness that must be developed into beauty and perfection by effort, struggle and growth, and even by his own perverted action, which last brings sorrow and discord as its inevitable consequence. Aided by this discord and trouble which nature's violated laws bring upon him, he is made to feel the hatefulness of wrong conduct and helped by wiser human beings or by inspirations from above, so that he is led at last to repent of wrong doing, and by means of suffering and earnest effort gradually eradicates the impurities of soul and body.

2. If one is hungry he must eat for himself ; if he has taken poison, whether purposely or ignorantly, or if his system is full of a scrofulous virus, he must suffer the penalties for himself until these elements can be eradicated. If his soul and body have become perverted by selfishness and lust he must suffer the consequences until he repents of such a life and works their terrible effects out of his system. Jesus may be his saviour so far as a beautiful example and precepts can help, and a loving magnetist may "bear his transgressions" in part, just as Jesus did those of the suffering and erring men of his day, by taking their diseased magnetism upon himself and infusing a purer life-power, and yet the salvation must be brought about through his own forces of soul and body, which in themselves are deific in nature when fully developed.

3. The demoralizing nature of the doctrine of a vicarious atonement is well illustrated by the example of Constantine. He had killed his unoffending wife Fausta, by boiling her to death, had murdered his eldest son Crispus, also his nephew, his father-in-law, and several others, and it is reported that he went to the Pagan priest Sopater when his conscience began to trouble him, for spiritual consolation, who told him the purity of the gods* admitted of no compromise with crimes like his." Finally a Spaniard named Ægyptius assured him that "the Christian doctrine contained a promise of the pardon of all manner of sin." Constantine then became a Christian, killed Sopater the heroic lover of justice, and put multitudes to death who would not conform to Christianity, thus showing, as the Christian father Eusebius says, "how *admirable* is the God of Constantine."

4. "The age demands," says Dr. J. M. Peebles, "men and women enthusiastic and full-orbed, who see in every soul a possible Christ, in every life a symbol thought of God, in every well-timed bath a baptism, in every day a Sabbath, in every house a living temple, and in every heart an altar of worship whereon the fires of love and devotion are kept as incense continually burning, making all of life's hours precious like the Eastern fig-tree that bears in its bosom at once the beauty of the early bloom and the natural glory of most delicious fruitage." (*Seers of the Ages.*)

III. WHAT ARE THE FRUITS OF RELIGIOUS SYSTEMS?

1. Defeated on all other points, the orthodox churchman of to-day presumes to point triumphantly to the grand achievements of Christian nations, to their power, their civilization, their institutions of learning, etc., as compared

* The term *gods* was used to designate superior spirits among Grecians and Romans.

with the other portions of the world which are considered heathenish and barbarous.

2. If it can be shown that Christianity as such has really developed a higher civilization, a better system of morality and greater happiness of the people than other systems, we should be base not to admit it at once and place it on the very dome of human institutions as worthy of our highest acceptance. But let us look over the ground carefully and judge as under the very eye of Heaven what is the exact truth of things, for if we settle down on falsehood it will be fatal to all high and grand progress.

3. Let us be broad, cosmopolitan and full of love for the race. The true cosmopolite adapts an all embracing and yet discriminating eclecticism with reference to society, art, nature, medicine and religion ; sees the loveliness of all styles of harmony, the potency of all laws of cure, and the divine element of inspiration as extending through all ages, nations and religious sects.

4. The chicken finds its coop its little world and knows of but little else. but the eagle, far up in the sunlight, takes in at one sweep of the eye, mountain, valley and ocean.

5. I could say many great and wonderful things in favor of Christian nations, but as we already seem to be much better acquainted with our own virtues than our faults, and much better acquainted with the faults of other nations than their virtues, it may be wise for us sometimes to invert our glasses so that the magnifying end may not always be toward ourselves.

6. In the first place, when we declare that the elevation of nations must necessarily depend upon the Christian church, how is it that from the fifth to the fifteenth century, when the Christian church prevailed over Europe, we have a condition of things so degraded, so ignorant, so blood-thirsty that historians have called it the "midnight of a thousand years?" The Mohammedan, and some of the

Asiatics and so-called Heathen nations, were then in advance of Christendom.

7. "But since then," I hear my reader say, "the church has become purer and wiser, and Christian nations transcend all others."

8. Yes, but why has the church now become more enlightened? Do you not remember that the printing press was invented in the fifteenth century? that the steam engine and gunpowder, and commerce and other mighty agencies which shook the world were soon brought into action? Is it not plain, then, that the church was not the leading factor in this great uplifting wave? If so, why did not the church uplift the people before? Because it was not enlightened. Why not enlightened? Because it had no printing press, no common school system, no mighty energies of commerce to kindle human thought, and without these, religion has generally proved a perverted matter, a curse to the world, being the mere tool of kings and priests, or a lever power to hold the bodies and souls of men in slavery. In other words, religion must be directed by knowledge or it leads into superstition, bigotry and slavery.

9. But now I hear one more point put forth as a last dying effort of those who feel that the Christian church systems must be sustained, which is as follows:—"The spirit of Christianity itself must have been the cause of these wonderful inventions which have placed Europe and America so decidedly in advance of Asia in science, commerce and military power."

10. But why has the spirit of Christianity done this any more than the Asiatic religions, which, as we have seen, embrace all the leading teachings of Christianity? The truth is that both Europe and Asia have had religions containing in the midst of much that is false, germs of celestial inspirations which, like a divine fire, could have illumined the world during all the centuries of the past, only that the

sluggishness and ignorance and animalism of the people, to a great extent, have shut out this light of Heaven and left them in darkness. But the stupidity of the nations was first broken as with the bursting of a bomb shell by the printing press and the steam engine.

11. What was the starting point, then, of that mental activity which led Europe to these great inventions? This question is answered by our physical geographers, who remind us that in Asia the nations, to a great extent, have been shut in and isolated from each other by vast mountain ranges and oceans, while in Europe the different governments lie side by side, in most cases without any great physical features of separation, consequently there has been a friction of nation upon nation in the way of travel, of commerce and of war, by means of which ideas have been compared and intellectual activity awakened.

IV. SOME GREAT POINTS IN BUDDHISM.

1. Having admitted these elements of superiority among European races in which the Christian church is a prominent influence, we should be candid enough to see and confess that the Asiatic religions, even though burdened with many elements of superstition, can present some decided points of superiority to our own.

2. The following remarks concerning Buddhism is from a lecture of the Rev. Mr. Murray, one of the most prominent of New England Congregational clergymen.

“Christian civilization might profit from Buddhism, and New England and Boston might go to school to China and Canton. The underlying idea of Buddhism is a belief in the infinite capacity of the human intellect; belief in the availability of true merit, and in the development of all the human faculties. It is not a heavy sensual religion, but one purely rational, appealing to consciousness and intellect for support. While Old England and New England have used the rack, the cell, the dungeon, the inquisition, and thousand implements of torture, there have been twenty three hundred years of Buddhism, with not a drop

of blood in its onward march, nor a groan along its pathway. It has never persecuted. It has never deceived the people, never practised pious fraud, never discouraged literature, never appealed to prejudice, never used the sword. If the Buddhists are heathen are they not civilized heathen? . . . Their priests depend upon voluntary subscriptions. We have homes for the sick, the poor and the aged. But the heathen Buddhists go one step farther and provide hospitals for the sick and worn-out animals. They plant shade trees along the way to shelter men and animals from the scorching sun. Grazing herds and insect life represent the divine thought. All life in their eyes is sacred. Christians entertain travellers at hotels if they pay their bills. You are respectfully received by the wealthy if you bring with you letters of introduction from aristocratic circles; but the door of the Buddhist is ever open to the stranger, with the mat and waiting pot of rice. The Burmese missionary Smith said 'he could traverse the whole kingdom without money;' and during his missionary stay he saw no drunkenness, not an indecent act, nor an immodest gesture. Compare this with the gross, filthy, night-walking prostitution of New York or London. Unselfishness, or forgetfulness of self is a cardinal virtue."

3. If such is Buddhism even according to Christian authority, let us look with due humility upon our own short-comings in comparison. Let us be so truthful as to see that their absence of drunkenness comes, in part at least, from the superiority of their pentologue over our decalogue, which latter is utterly silent on the subject of intoxication, one of the greatest evils that ever afflicted the world. Another reason why they are more gentle and less passional is doubtless their absence of animal food.

4. "From the beginning of the world," said Luther, "there have always been among the heathens higher and rarer people, of greater and more exalted understanding, more excellent diligence and skill in all arts than among Christians, or the people of God."

V. MOHAMMEDAN AND HINDOO ACHIEVEMENTS.

1. Col. Thomas Wentworth Higginson in his masterly article on the *Sympathy of Religions* uses the following language :—

“Christianity has, on the whole, produced the highest results of all in manners, in arts, in energy. Yet when Christianity had been five centuries in the world, the world’s only hope seemed to be in the superior strength and purity of pagan races. ‘Can we wonder,’ wrote Salvian (A.D. 400), ‘if our lands have been given over to the barbarians by God? since that which we have polluted by our profligacy, the barbarians have cleansed by their chastity.’ At the end of the first thousand years, Christianity could only show Europe at its lowest ebb of civilization, in a state which Guizot calls ‘death by the extinction of every faculty.’ The barbarians had only deteriorated since their conversion; the great empires were falling to pieces, and the only bright spot in Europe was Mohammedan Spain, whose universities taught all Christendom science, as its knights taught chivalry. Even at the end of fifteen hundred years, the Turks having conquered successively Jerusalem and Constantinople, seemed altogether the most powerful nation of the world When we fully comprehend the sympathy of religions we shall deal with other faiths on equal terms. We shall cease trying to free men from one superstition by inviting them into another. The true missionaries are the men inside each religion who have outgrown its limitations. But no Christian missionary has ever yet consented to meet the men of other religions upon the common ground of Theism. In Bishop Heber’s time, the Hindoo reformer, Swaamee Narain, was preaching purity and peace, the unity of God, and the abolition of caste. Many thousands of men followed his teachings, and whole villages and districts were raised from the worst immorality by his labors, as the Bishop himself bears witness. But the good Bishop seems to have despaired of him as soon as Swaamee Narain refused conversion to Christianity, making the objection that God was not incarnated in one man, but in many. Then came Ram-mohun Roy, forty years ago, and argued from the Vedas against idolatry, caste and the burning of widows. He also refused to be called a Christian and the missionaries denounced him. Now comes Keshub Chunder Sen, with his generous utterances: ‘We profess the universal and absolute religion, whose cardinal doctrines are the Fatherhood of God and the Brotherhood of man, and which accepts the truths of all scriptures, and honors the prophets of all nations.’ The movement * reaches thousands whom no foreign influence can touch; yet the Methodist missionaries denounce it in the name of Christ, and even the little Unitarian mission opens against it a battery of a single gun. It is our happiness to live in a time when all religions

* This movement, of which the eloquent Chunder Sen is now the leading man, is called the church of the Brahma-Somaj. It is a religion of God and Nature, and already comprises several scores of churches which are working zealously in every noble reform, much on the plan of Theodore Parker, Weiss, Frothingham, and others of our country.

are at last outgrowing their mythologies, and emancipated men are stretching out their hands to share together the luxury of a religion that does not degrade. The progressive Brahmos of India, the Jewish leaders in America, the Free Religious Association among ourselves, are teaching essentially the same principles. . . . The reign of Heaven upon earth will not be called the Kingdom of Christ or of Buddha,—it will be called the Church of God, or the Commonwealth of Man. I do not wish to belong to a religion only but to *the* religion; it must not include less than the piety of the world.”

VI. MISSIONARY ACHIEVEMENTS.

1. The missionary work in the Sandwich Islands is considered one of the greatest of their achievements in foreign lands. But Christian civilization introduced private diseases among the people, and they are fast melting away from the earth. An exchange says:—“The natives have not only decreased in numbers from 500,000 a century ago to about 35,000 at the present time, but they have grown poorer and poorer within the last twenty years.”

2. In the same way the Indians are perishing before the alcohol and other depressing influences of civilization. Alas! would it not be better to civilize our home pagans, and that on a more enlightened plan, before sending off thousands of missionaries and millions of dollars to people quite frequently as good as ourselves?

VII. TESTIMONY OF A HINDOO.

The London *Times* lately spoke of the “barbaric pomp” of the reception of the Prince of Wales in India, whereupon an educated Hindoo sent to its columns some scathing remarks, a part of which are as follows:—

“Many English gentlemen who have never been in India may look upon us as barbarians, but permit me to remind you that the civilization of India is of infinitely more distant date than England’s is, and though it has a kind of stationary aspect, it is more far-reaching with the bulk of the population than English civilization is. I have been travelling in England for a few

months, and have had many opportunities of observing the condition of your poor people. I have also had the honor of conversing with several retired Indian civilians upon the subject, and, both from what I have seen and heard, I am convinced that many of the poor in England are much more barbarous than the poor of my own country. I am further convinced that the state of the poor in the Christian countries of Italy, France, and England (all of which I have visited), especially in the large towns, is infinitely more wretched, godless, degrading, and barbarous than it is in heathen India.

"It is often said that India has everything to learn from England, and England has nothing to learn from India. I am quite certain that the pauper question has been solved in India, with her teeming millions, more satisfactorily upon the family principle than it has been in England on the state principle. I have recently seen one of your magnificent work-houses in Brighton. I asked my very kind friend and patron with whom I am staying, what is the result? He tells me, 'The system is abominable; we are loosing family ties, we are inducing hardness of heart on the part of fathers towards their children, and of children towards their parents.' If this is true we have no wish to change our 'barbarism' for the much vaunted western 'civilization.'

"You wish to make us Christian. You English gentlemen and ladies subscribe largely towards missions. What is the result? In northern India you have scarcely any converts except among the dregs of the people, the pariahs of society. These allow themselves to be called 'Christians' because it is profitable to get money and employment from the various missionary societies, who vie with each other in gaining converts. Why do you not make more Christians among the respectable classes of society? Because there is little to recommend itself in your Christianity. Does it make your merchants, who send their cotton wares to Bombay, honest men? Are their goods pure and unadulterated? Does it make your soldiers polite and moral men? If it does not, we prefer our ancient heathenism to your Christianity.

"You call us barbarians because of our pomp and finery. Well, sir, I have heard a good English proverb about living in glass houses. We think it marvelous that your ladies have the innocent birds killed that they may ornament their bonnets. I know one European who cleared 4,000 rupees in one year by sending home birds from India for that purpose. We think it marvelous that ladies should imitate our superstitious jogees in wearing false hair, and many other strange things I might mention, which seem very barbarous to us.

"You, sir, in England think we worship stocks of wood and stone, and are therefore unlearned and barbarous. We do no such thing; no more than Catholics worship images."

VIII. RESULTS OF THE PARSEE RELIGION.

I quote the following with reference to the Parsees of Bombay, India, from Appleton's *Journal*.—

“Shrewd, and industrious, they are far from being either over-reaching or parsimonious. The merchants of European and American cities may well emulate the commercial honesty of this race. They are also lavish on occasions with their wealth. Their hospitalities are famous and the best native society is that which gathers in their houses. They are full of public spirit and enter into public affairs with a zeal and intelligence which have been of the greatest service, not only to the English but to the good weal of the native populations of Bombay. Among themselves they are rather a brotherhood than a class or race. There is a genuine freemasonry among the Parsees, each being always at hand ready to help his fellow; and thus knit together they possess that wide and strong influence which is the result of unity. *It is no empty boast of theirs that through their whole community there is not a single pauper or a single prostitute.* Their schemes of benevolence are so comprehensive and systematic that a poor Parsee is never in want of aid or employment; while a sick Parsee has always a hospital, amply provided with every comfort to which to resort. It is very rarely that a Parsee is ever brought into court, either on a criminal or civil charge. Prompt in the payment of their debts, almost invariably true to their engagements, they are also quiet, orderly and law-abiding. . . . The more intelligent Parsee is familiar with events not only in England but America. It is a very suggestive fact that during our Rebellion some of the leading Parsees sent generous gifts to the Sainitary Commission as evidence of their sympathy with the Union. In the list of those who contributed to the relief funds raised to help the sufferers in the Boston and Chicago fires appeared the names of some of the wealthy Parsee merchants of Bombay.

IX. THE PARSEE BIBLE.

1. The Zendavesta which constitutes the Bible of the Parsees was written in part by Zoroaster who was a prince and lived, it is supposed, between 560 and 700 B.C., though Rupp says 1200 to 1300 B.C. Its oldest parts which are the songs, are considered by Dr. Haug as dating back to the time of Moses, or about 1480 B.C. It contains many beautiful and exalted things, some of which are

worthy of being printed in gold. I will quote one passage from it in which the punishment of the wrong doer is more philosophically stated than it is done in any part of the Jewish or Christian Scriptures. It shows that there is no Hell except that which comes from *remedial suffering*, and if it had been incorporated into our bible it would have saved our churches from their monstrous conceptions of a vindictive God. It is as follows:—

“Do not be carried away by anger. Angry words and scornful looks are sin. Even the intent to strike another deserves punishment. Opposition to peace is sin. Reply to thine enemy with gentleness. Contend constantly against evil, morally and physically, internally and externally. Strive to diminish the power of Arimanes and destroy his works. If a man has done this he may meet death fearlessly; well assured that radiant Izeds will lead him across the luminous bridge into a paradise of eternal happiness. But though he has been brave in battle, killed wild beasts and fought with external evil, if he has neglected to combat evil within himself he has reason to fear that Arimanes and his Devs, will seize him and carry him to Duzukh (Hell), where he will be punished according to his sins; not to satisfy the vengeance of Ormuzd (God) but, because having connected himself with evil, this is the only means of being purified therefrom, so as to be capable of enjoying happiness in future. Every man pure in thoughts, words and actions will go to the celestial region.”

2. How simple and beautiful! Salvation does not depend upon any elaborate forms and ceremonies—requires no confession of faith, no baptism, no confirmation, no laying on of priestly hands, no holy unction, no prayers of paid priests to rescue one's soul from Purgatory, but it is simply declared that “every man pure in thoughts, words and actions will go to the celestial region.”

X. THE HIGH PRIEST OF SIAM.

1. To humble still more our self-righteous Christian Pride and to afford an almost peerless example for our own imitation, I quote an account of the High Priest of Siam, Asia, who with a love that allies him to angelhood sacri-

ficed earthly power and honors to elevate the degraded and help the poor and suffering. It is taken from Mrs. Lionowen's book entitled "The English Governess at the Siamese Courts," being recollections of six years in the royal palace at Bangkok. The case was related to her by the king as follows :—

"I know a man of royal parentage, and once possessed of untold riches. In his youth he felt such pity for the poor, the old, the sick, and such as were troubled and sorrowful, that he became melancholy, and after spending several years in the continual relief of the needy and helpless, he, in a moment, gave all his goods—in a word, all—to feed the poor! This man has never heard of St. Paul or his writings; but he knows, and tries to comprehend in its fullness, the Buddhist word *maitri* (charity).

"At thirty, he became a priest. For five years he had toiled as a gardener, for that was the occupation he preferred, because in the pursuit of it he acquired much useful knowledge of the medicinal properties of plants, and so became a ready physician to those who could not pay for their healing. But he could not rest content with so imperfect a life, while the way to perfect knowledge of excellence, truth and charity remained open to him; so he became a priest.

"This happened sixty-five years ago. Now he is ninety-five years old; and, I fear has not yet found the truth and excellence he has been in search of so long. But I know no greater man than he. He is great in the Christian sense, loving, pitiful, forbearing, pure. Once, when he was a gardener, he was robbed of his few poor tools, by one whom he had befriended in many ways. Some time after that, the king met him, and inquired of his necessities. He said he needed tools for his gardening. A great abundance of such implements was sent to him; and he immediately shared them with his neighbors, taking care to send the most and best to the man who had robbed him. Of the little that remained to him, he gave freely to all who lacked: not his own, but another's wants, were his sole argument in asking or bestowing. Now, he is great in the Buddhist sense also—not loving life nor fearing death, desiring nothing the world can give, beyond the peace of a beatified spirit. This man—who is now the high-priest of Siam—would, without so much as a thought of shrinking, give his body, alive or dead, to be burned, if so he might obtain one glimpse of eternal truth, or save one soul from death or sorrow."

Eighteen months after this the king summoned her to

the death scene of this same high priest, which she describes as follows :

“ A flickering smile lit up the pale sallow countenance of the dying man with a visible mild radiance, as though the charity and humility of his nature, in departing, left the light of their loveliness there. The absorbing rapture of that look, which seemed to overtake the invisible, was almost too holy to gaze upon. Riches, station, honors, kindred, he had resigned them all, more than half a century since, in his love for the poor, and his longing after truth. Here was none of the wavering or vagueness or incoherence of a wandering delirious death. He was going to his clear, eternal calm. With a smile of perfect peace he said : ‘ To your majesty I recommend the poor, and this that remains of me I give to be burned.’ And that, his last gift was indeed his all.

I can imagine no spectacle more worthy to excite a compassionate emotion, to impart an abiding impression of reverence, than the tranquil dying of that good old ‘pagan.’ Gradually his breathing became more laborious, and pleasantly turning with a great effort toward the king, he said, ‘ I will go now !’ Instantly, the priests joined in a loud psalm and chant, ‘ Thou sacred One, I take refuge in thee.’ A few minutes more, and the spirit of the high priest of Siam had calmly breathed itself away. The eyes were open and fixed; the hands still clasped; the expression sweetly content. My heart and eyes were full of tears, yet I was comforted. By what hope ? I know not, for I dared not question it.”

2. After meditating upon this divine life, read this monstrous dogma taken from the Westminster Catechism : “ They who having never heard of the gospel, know not Jesus Christ and believe not in him, cannot be saved, be they never so diligent to frame their lives according to the light of Nature, or the laws of that religion they profess ; neither is there salvation in any other but in Christ alone, who is the Saviour only of his body the Church.” These ecclesiastics seem to talk as though Nature was the work of the devil.

XI. CATHOLICISM AND BUDDHISM.

T. W. Higginson speaks of the Buddhistic and Moham-
medan religions as follows :—

“ The Jesuit Father Ripa thought that Satan had created the

Buddhist religion on purpose to bewilder the Christian Church. There we see a creed possessing more votaries than any in the world, numbering nearly one-third of the human race. Its traditions go back to a founder whose record is stainless and sublime. It has the doctrine of the Real Presence, the Madonna and Child, the invocation of the dead, monasteries and pilgrimages, celibacy and tonsure, relics, rosaries and holy water. Wherever it has spread, it has broken down the barrier of caste. It teaches that all men are brethren and makes them prove it by their acts; it diffuses gentleness and self-sacrificing benevolence. 'It has become,' as Neander admits, 'to many tribes of people a means of transition from the wildest barbarism to semi-civilization.' Tennent living in the midst of the lowest form of it in Ceylon, says that its code of morals is 'second only to that of Christianity itself,' and enjoins every conceivable virtue and excellence. It is coming among us represented by many of the Chinese, and a San Francisco merchant, a Christian of the Episcopal Church, told me that on conversing with their educated men, he found in them a religious faith quite as enlightened as their own. Shall we not rejoice in this consoling discovery? 'Yes,' said the simple hearted Abbe Huc: so he published his account of Buddhism and saw it excommunicated. 'No,' said Father Ripa, 'it is the invention of the devil.'

XII. PRESENT PROGRESS OF MOHAMMEDANISM.

"With a steady wave of progress," continues Col. Higginson, "Mohammedanism, is sweeping through Africa, where Christianity scarcely advances a step. Wherever Mohammedanism reaches, schools and libraries are established, gambling and drunkenness cease, theft and falsehood diminish, polygamy is limited, woman begins to be elevated, and has property rights guaranteed; and instead of witnessing human sacrifices, you see the cottager reading the Koran at her door, like the Christian cottager in Cowper's description. 'Its gradual extension' says an eye witness, 'is gradually but surely modifying the negro. Within the last half century the humanizing influence of the Koran is acknowledged by all who are acquainted with the interior tribes.' So in India, Mohammedanism makes converts by thousands (according to Col. Sleeman, than whom there can be no more intelligent authority), where Christianity makes but a handful, and this he testifies, because in Mohammedanism there is no spirit of caste, while Christians have a caste of their own. and will not put converts on an equality. Do we rejoice in this great work of progress? No! One would think we were still in the time of the crusades by the way we ignore the providential value of Mohammedanism." (*Sympathy of Religions.*)

XIII. THE RELIGIONS OF TO-DAY INSUFFICIENT.

1. But a great number of other facts could be cited to show that virtue and religion do not begin and end with Christian nations, nor vice and irreligion with the other great religions of the world.

2. I could quote from Johnson's able work on the Oriental Religions, to show, that in the opinions of various prominent Englishmen, many of the communities throughout India exhibit a higher grade of honesty and fraternal harmony than the average communities of England.

3. I could remind the reader that every Christian nation is full of the implements of war—that the Spanish nation, educated by her Inquisition and her bull-fights has carried her bloody influences over a greater part of South America and much of North America, as well as over many islands of the sea, filling whole nations with devastation and mourning.

4. I could show how the high-handed Anglo-Saxon and Anglo-American and Celtic American, loaded down with piety and religious forms, has trampled the black man under foot, has hunted down the red man, cheating him out of his dearest rights to enrich themselves, and now are engaged in the ignoble business of crushing out the yellow man.

5. I could show that even the improved Christianity of to-day is not sufficiently broad or deep to reach down into the root of human character, and make it over into something true and good, for our jails and penitentiaries have immense numbers of nominal Christians, and many of our greatest defaulters and swindlers, as in the case of the Glasgow and other banks, as well as the men who ruined nearly every great establishment of Fall River, Massachusetts, have been praying *Christians*, and in many cases prominent workers in Sunday schools and Christian associations.

6. One writer has made out a list of eight hundred

clergymen who have been tried for licentiousness, and another investigator thinks he has found over twice that number.

7. Our countless drinking saloons, gambling hells, brothels, etc., stand their ground against all our religious influences. On all hands there is a terrible grasping for money and political power, while multitudes struggle with poverty and distress.

8. I am quite able to see that in the oriental lands also, there are harems, systems of caste, despotism against individual-rights, as well as barbarities and follies of various kinds which their religions are not yet wise enough to cope with. But it is more profitable to consider our own faults than those of others, especially as our missionaries to those countries have made us pretty well acquainted with their short comings already.



CHAPTER THIRTEENTH.

THE ETHICS AND RELIGION OF NATURE.

I. A DIVINER BIBLE PRESENTED.



1. We have thus seen that all bibles are fallible—that coming through imperfect human language and appealing to imperfect human brains it must be impossible for them to convey absolute truth to man, even when freighted with many beautiful inspirations. We have seen that although they contain many great truths for the good of our race, yet many of the barbarians of the past are incorporated with them, and they have failed to redeem the world

from wars, bloodshed, fraud, lust and an infinity of crimes. Let us turn directly then to the light of God himself, as it shines forth through his universe, for we have already seen how his own perfection is stamped upon all things, so that if we can gain a knowledge of only a few of nature's great laws, we shall rest so far upon a safe and divine basis.

2. Theologians are ever telling us that nature's light is dim, uncertain, and liable to mislead, but if they would devote a tenth part as much time to the unfoldment of its sublime teachings as they do to the volumes of imperfect men, they would find at least its great fundamental lessons proclaimed from an infinity of objects on every hand, and so simple that a child could comprehend them.

3. I have already drawn extensively from nature's revelations in the former part of this work as well as elsewhere, but it will be proper now to go somewhat into details, so that when we look at natural objects we may *see* them, or at least an important part of them.

II. THE SACRED TEACHINGS OF A LEAF.

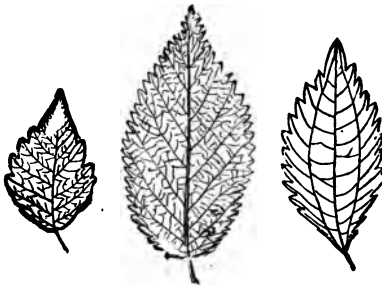


Fig. 4. Leaves drawn from Nature.

We will commence with the leaves, three forms of which I have drawn from nature. They exist in countless millions through all forests and proclaim the sweetest lessons to man by their beautiful forms.

1. In the first place every leaf has its central fibre or stem as its point of unity around which all other fibres organize. We have seen that there can be no organization without a centre of unity, and this centre in the leaf is the parental principle which kindly gives its juices and forces to the dependent fibres and parts, and thus exemplifies

parental love both human and divine, as well as the law of organization.

2. These smaller fibres work harmoniously together side by side for the beauty and perfection of the whole, and thus teach *fraternal love*.

3. Uniting their force and harmony with the parent stem and adding to its power, they teach us to turn affectionately to our parentage both earthly and heavenly, thus inculcating *filial love*.

4. The two parts of most leaves spreading out affectionately side by side, one side being a little bolder or longer than the other, typify *conjugal love*. Those leaves, shells or other objects that do not seem to manifest this two fold arrangement to the eye, nevertheless have their duality of forces and teach the same principle in another way.

5. Each of the fibres pursues its own independent channel in its own way, and more or less differently from all the rest, thus exemplifying the law of *freedom, diversity, individuality* and *self-reliance*.

6. The fibres never run over each other or interfere with each other's rights by selfishly drawing away the juices that belong to its brother fibres. This is the law of *justice*, and is applicable to both family and social life.

7. The fibres increasing in size and power as they move toward the central fibre teach the law of *progression* or gradation. Much of the beauty of the leaf as a whole also comes from its progression in size and then in delicacy, like a crescendo and diminuendo in music. *Curvature* itself is a progression in direction, and the outlines of leaves as well as the little pointed arches that so often form their fringe-work teach progression.

8. Developing on both sides in symmetrical harmony the leaf teaches us to avoid one-sidedness of culture.

9. Drawing its juices and coarser elements from the earth, it also drinks in its most refined elements from the

sunlight, a method of teaching us that while we draw sustenance from physical and earthly conditions we must also look above for our inspirations and a diviner life.

10. The very fact that the leaf gains its highest beauty by thus exemplifying goodness and perfection, proving the poet's words that "truth is beauty," should teach human beings that their highest beauty of character must come from exemplifying the same qualities, while deformity and hatefulness come from reversing them. (See figs. 5, 6, 7)."

I have thus formulated a decalogue of great principles which the Most High has engraved upon the two sides of a leaf instead of upon two tables of stone, and if these teachings alone could be carried out in the world, they would banish all wars, all selfishness, all despotisms, and bring about the joys of the millennium. Suppose that nature had fashioned a leaf as in fig. 5, or a flower as fig. 6, with the parts all warring against each other, no central principle, no unity, no graceful progressions, no harmony of parts, would we not have disgusting objects? Compare these with the fraternal harmony of fig. 7. But there is



Fig. 5.

Fig. 6.

Fig. 7.

not a growth or crystallization in the whole world that is got up on any such lawless plan. It would take a book as large as our English Bible to embody all the teachings of a single leaf, including its microscopic aspects, its esthetic character, its wonderful chemical laws and the principles of force therein displayed. Let us look upon it with reverence, then, as one of God's holy books which he hangs

in such countless numbers upon all our trees for our up-building and happiness.

III. THE TEACHINGS OF FLOWERS.



Fig. 8. A Bouquet.

1. Flowers teach the same divine lessons as leaves in a still more exquisite style. They have a greater number of points of diversity, combined with an equal number of points of unity, a more complete symmetry and all-sidedness, and proclaim the fraternal, filial and parental love with still greater em-

phasis. How affectionately the leaves of the rose all combine, and then all wind about the parental centre ; what fine progressions of color and form, and what delightful radiations of its own sweet nature in the way of fragrance ! The greater the number of parts that best combine to teach these lessons in a flower or other object, the more beautiful it is as a whole. There is a wonderful individuality in flowers, each kind teaching these same great lessons in its own peerless way.

2. Prof. Alfred Russell Wallace, of England, states that flowers which are white or pale or not endowed with the most gorgeous colors possess the sweetest fragrance, and it is well known that birds with the most brilliant plumage are generally the poorest singers. Let us remember, then, that there is ever a law of compensation in nature's deal

ings, and that if our station is humble and our personal charms not of the dazzling kind, we may nevertheless exhale the sweetest elements of character, and possess the higher spiritual beauty.

IV. THE DIVINE LESSONS OF A TREE.



1. A tree is quite a little world of itself, with superb organization, a great unity of unities, a whole nation of individual beings. It preaches on a grander scale the same great truths as do the leaves in their more modest way. Its central law is in its trunk, around which the branches cluster and blend in such fraternal harmony as to form the grand outline of the whole. It exemplifies in a beautiful way a perfect republic. While it centralizes its force in its trunk so that it may be powerful, it also branches out with great individual freedom in all directions. If the tree were a despotism it would mainly converge all its powers into its trunk, drawing the forces away from the leaves and branches without giving much in return ; but it is a true republic, whose multitudinous individuals in the forms of leaves draw the sunlight and carbon and other fine elements from the sky and then concentrate them all in the trunk as their law of unity, but the trunk in its turn sends its juices and forces back into the branches and leaves as its principle of diversity and freedom. Several individual leaves combine and constitute a little *family*, which we call a twig ; several twigs combine into a kind of *town council* or sub-branch ; several of these sub-branches send their delegation of central stems

to a still larger branch, which represents a *county*. These county branches combine into great branches which may be called *state legislatures*, and these great branches combine to form the great *central government* or trunk of the whole tree.

2. One glory of the tree is that no part lives to itself alone and no part interferes with the rights of its neighbor. The loftiest branches that float in the sun gather all they can of the pure ethereal elements that surround them and freely send them, not only throughout their own twigs and leaves, but through the whole tree, not forgetting the humbler roots that delve in the soil. The roots, on the other hand, draw up and strain off by means of their spongioles the choicest elements of the soil and send them, not only through their own minute structures, but throughout the whole tree without the least jealousy towards even the highest leaves that float heavenward, for all classes of this great foliated nation are dependent on each other, and they wisely work together, not all for themselves and not "all for others," but on the law of "loving their neighbor *as* themselves."

3. Too much centralization, and too much expansion of the trunk to the neglect of the branches which form the leading beauty of the whole, is a despotism. Too much development of leaves and branches without reference to trunk and foundation gives a top-heavy character. The greater the diversity and individuality of growth, the more beautiful is the effect, if the unity and organization is equally strong. When the winds of passion tear a branch from its parent tree then we have *states' rights run wild*. The withering process will soon commence with the broken limb, while the tree itself will receive more or less injury. Such trees as the oak and the elm show with what a magnificent freedom and individuality the limbs can branch out in all directions and yet blend into a majestic unity as a whole.

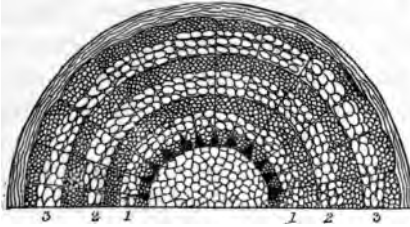


Fig. 10. Horizontal section of an exogenous tree three years old, after Carpenter's Comparative Physiology.

4. The interior wood of a tree possesses the same harmonic and organic principles as the exterior branch work, some features of which may be seen in fig. 10. In the centre is the pith as seen through a microscope, next to which is a delicate membrane composed mainly of spiral vessels called the medullary sheath; then come the sap ducts and woody fibre, forming a separate ring around the centre for each year. The medullary rays are the lines radiating from the centre like lines of light from the sun.

V. THE TEACHINGS OF A FOREST.



Fig. 11. The Forest surrounding the Falls of St. Anthony on the Upper Mississippi.

1. Even the trees of a forest show their fraternal fellowship by combining their forms side by side, usually in parallel lines, their diversity and individuality by their variety of sizes and styles, and yet their unity by the general oneness of mass, of height and of direction.

2. We have seen that a tree is a good type of a nation. May the time soon come when all nations shall dwell together with the same unity as the trees of a forest, and yet with a diversity of accomplishments and characteristics that add richness to the whole.

VI. LESSONS FROM THE SHELLS.

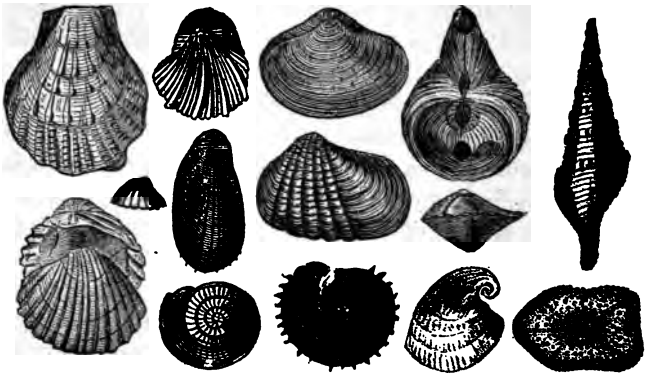


Fig. 12. Forms of Shells.

It will be sufficient simply to hint at conchology which reveals a little world of beauty of its own. These shells find multitudes of ways of exemplifying unity and its contrasting principle of diversity. Notice how differently the shells inculcate the idea of progression. The scallop shell has its lines which radiate side by side, commencing at a common point of unity and progressing in size as they move outward. The ammonite has a wonderful system of little chambers, which progress in size as well as in direction as they move spirally around the same point of unity. Each shell teaches its own precious little lesson of harmony and beauty.

VII. THE TEACHINGS OF CRYSTALLIZATION.

1. All crystallizations have their axis as central lines of unity around which their atoms become segregated by an absolute system. Nearly all snow crystals, ice crystals and many others have an absolute unity of form as well as of forces, as will be seen in fig. 13. This, like most other



snow and ice crystals, has six leading lines, the feature of unity being, that all are of the same length and all concentrate at one centre, while their points of individuality are that all have their different lines of direction just sixty degrees apart. But these lines are themselves centres of unity for a series of smaller lines near their outer end. Then there are six diamond forms with their exquisitely finished points, which constitute another delightful brotherhood between these longer lines.

Fig. 13. A Snow Crystal.

2. Common salt, gold, silver, copper, etc., crystallize in the form of a cube ; the diamond, alum, fluor spar, etc., in the form of an octohedron, having eight triangular sides ; most snow and ice crystals are hexagonal, or at least arranged in sextuple divisions, while all other crystallizations present some definite form, and show how even what is usually called dead matter conforms to divine law.

3. Crystals abounding as they usually do in straight lines and angles, inculcate principles of decision and straightforwardness. Curves belong to grace and tenderness ; angles, to spiritedness and power.

VIII. TEACHINGS OF THE HUMAN FORM.

1. I must omit the almost infinite variety of methods by which the animal world exemplifies the same principles of organization and harmony which I have already illustra-



Fig. 14. A Child of Nature.

ted. Birds, fishes, insects and the minutest animalcules present almost every conceivable law of grace and unity.

2. A perfected human being, however, stands at the summit of the external world in every harmony of form and color and expression, as well as in the power of musical tone and

the adaptation to great purposes.

3. The general form and style of the true woman, abounding as she does in curvature, softness and gentle motions, give the impression of grace, a yielding disposition and refinement of manners, and she rightly clothes herself in garments that are more flowing in their motions than those which men wear. Being the more esthetic side of humanity, it is suitable for her to indulge more in ornamentation than the opposite sex, and to act as a refining power to polish off the rougher features of men and beautify social life.

4. The general form and style of man being especially strong and massive and approaching angularity, give the impression of power and decision, as well as external execution. Contrast and spiritedness are more in his line. He is better prepared to wield the lightning when necessary, she the sunshine; he to rule by force and repulsion, she to conquer by persuasive power and attractive grace.

5. The great lesson to be learned from the two is, that each one should have most weight in his or her sphere, that each one is the complement of the other, and that both are necessary to that complete unity in duality which rules through the universe.

6. If we study our own forms we may learn the divinest lessons of wisdom. We may see organization and system and ceaseless industry through every part. We find the heart as the great parent centre of the vascular system pouring the purified blood into the great brotherhood of arteries, which hasten to carry the vitalizing element through every part of the system, pouring it into the vast net-work of the capillaries, then into the veins to be taken back to lungs and heart again. We find the brain and spinal column the organic centre of the nervous system, which consists of multitudinous nerves and literally millions of nerve fibres that act as conducting wires for the nerve ethers. We find the stomach the capital of the digestive system. We find hundreds of millions of vesicles in the lungs, millions of pores and several hundred miles of tubing in every human system, and all this inconceivably complex system of machinery working smoothly and beautifully when we live properly and do not thwart their action by our ignorance. Incomparably beyond all these is the sensorium and the rest of the mental machinery, some of which may be seen by the clairvoyant eye, and this is simply be-



Fig. 15. The Nervous System. C, Cerebrum; Ce, Cerebellum; B, Brachial Plexus; D, Dorsal nerves; L, Lumbar Plexus; S, Sacral Plexus.

yond all description or conception of man. Not only then does the human system teach these great lessons of harmony and organization, but it proclaims, even more emphatically than the rest of the universe, the amazing wisdom, design, power and goodness of the Maker in preparing this wonderful temple of man and fitting it for endless happiness and expansion.



Fig. 16. Dress in the time of Queen Elizabeth.

7. The human form is, in its perfected condition, the most beautiful object in nature, and coming as it does from the divine Hand, should not be tampered with by pressing it out of shape by tight dress of any kind, or by dress that departs very widely from the shape itself.

Fig. 16 shows the abominable fashion of dress which the ladies of Queen Elizabeth's time adopted, and these bombastic monsters have been nearly equaled by our ladies, during the Crinoline mania of 1864 and later. The gentlemen of that period were comparatively handsome beings, as will be seen in the cut. A bishop of Montreal has threatened to suspend ladies of his church who exhibit their forms in the shape of pull-backs, but it would be better if he himself could be suspended awhile until he could look out of purer eyes.

IX. TEACHINGS OF THE GREAT MASSES OF THE UNIVERSE.

1. All leaves, flowers, trees, forests, mountains, oceans, animals and other objects of our planet, bear allegiance to the centre of the earth itself through the law of gravitation, while mother earth gives its parental and sustaining power in return to them, absorbing the sunlight and rain to promote vegetable growth, and providing for the wants of men

and animals, while they in turn give back their riches to the earth. The earth is impartial as far as possible towards all its children, turning on its axis so that they may

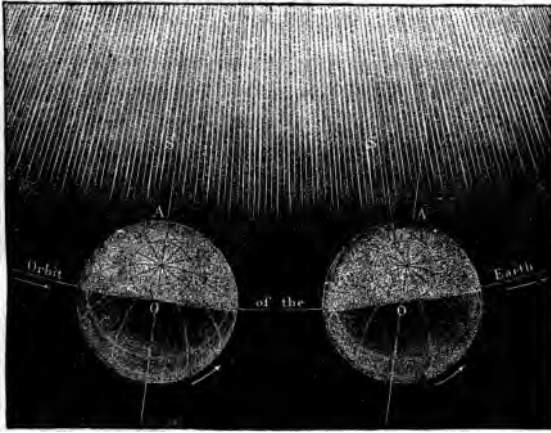


Fig. 17. The Earth moving around the Sun. From Guillemin.

have the sunlight each day on all sides, and part of the year turning its north pole, and part of the year its south pole to the sun, that none may be slighted.

2. While the earth thus claims the allegiance of all its children, including the moon, it gives them back its own forces, at the same time it turns to the parent sun and makes its ceaseless revolutions around it every year.

3. The Sun is the great father centre and controlling power of the whole solar family of planets, moons, comets, asteroids and nebulous masses which do obeisance to the sun, and are in turn sustained by it. Here organization begins to be on a vast scale.

4. The Sun itself is but the child of a mightier parent around which it moves. This parent, supposed by some to be Alcyone, one of the seven stars, is doubtless the centre of a great family of solar systems.

5. The sun's great parent centre must encircle some still mightier centre of power, possibly that around which all the millions of stars in the Milky Way revolve. Our sun is known to be one of the stars of the Milky way.



Fig. 18. The Milky Way after Herschel.

6. But the unity and organization of the universe is so absolute and universal that we may positively know that the Milky Way itself, along with other vast clusters of suns, must have its almost infinite centre of power. Is this the Deific?

7. We are taught by all things then, that law, order, harmony, liberty, obedience and perfection are stamped upon the whole universe, and image forth God.



CHAPTER FOURTEENTH.

HUMAN LIFE UNDER THE OLD RELIGIONS.

I. THE IMPORTANCE OF HISTORIC TRUTH.

1. A noble soul desires to know the truth above all things, even if it shall seem to involve his own sect or party. How shall we know the exact fruits of any system of things unless we see the actual results of such a system as worked out in the real life of men and nations? We may theorize but our theories should ever be clinched with facts.

2. It is a fatal error to be bitter against religious sects. Men even in what we call this day of civilization, are but imperfectly developed and rounded out, and in one sense of the word, they have done in the past the best they could under the dark conditions that surrounded them. It is better to shed a tear over the narrow-sighted people who have brought such sufferings upon themselves and others, than it is to utter curses against them. For the good of our race, however, we must state the truth bravely, calmly and kindly.

3. "The superior man is catholic and no partisan. The mean man is partisan and not catholic." This is the language of Confucius, twenty-four hundred years ago. What a world of error would it have saved if our religionists could have got this conception into their heads.

4. In the following I shall aim more directly to give a

small chapter of two great leading religions in the countries where each has worked out its animus with the greatest intensity and sincerity, the one of which is Catholicism in Spain and the other Calvinism in Scotland and New England.

II. ROMAN CATHOLICISM.

1. Romanism is par excellence the religion of priestly authority, in which it is considered dangerous to have the laity think or act for themselves, in religious, or even in many secular matters, until the priest has first given his opinion. Such a system aided by the confessional and daily church services, is superbly adapted to getting the people under control and destroying their manhood and womanhood, in proof of which, notice the great amount of beggary, ignorance and moral undevelopment of the great masses of people of Spain, Italy, Austria, Ireland, Mexico and other Catholic countries, although a freer spirit is gradually creeping into all these nations and they will yet rise no doubt into the greatness of which they are capable.



Fig. 19. Pope Leo X.

2. The dangerous doctrine of infallibility is claimed for the Popes, and this of course must prevent progress and free thought among all the grades of cardinals, archbishops, bishops, priests and people, as no one must dare to dispute the pronunciamento of their infallible head, who is called the "vicegerent of God on earth." I give an engraving of one of these infallible beings, Leo X. in fig. 19, whose moral and spiritual nature as shown in the front upper brain does not seem so strong as the ani-

mal or physical development, as seen in his lower face. Compare his face with that of William Howitt, fig. 26. This is the pope who sold such an immense number of indulgences for committing sin in order to raise money, and against whom Luther thundered his denunciations. He was one of the greatest epicures that ever lived. Notice in the figure that the hair and beard are shaven. God has deemed them important for man's protection. The pope works contrary to God's institution in this respect. Is that pious?

3. Pope Alexander VI., who to the great joy of Rome and the rest of Christendom died in 1503, is known by Catholics themselves as having been one of the most beastly and wicked men that history gives any account of. Rome had already been made a den of all villanies by the corruptions of the popes, cardinals and other prelates, but the influence of this man carried it still lower. The monsters in human form, Cæsar and Lucretia Borgia, were his illegitimate children. "It would be impossible," says the historian Thomasso Thomassi, "to relate all the murders, rapes and incests which were daily committed at the court of the pope, and scarcely would the life of man be long enough to allow him to transcribe the names of the victims who were stabbed, poisoned or cast alive into the Tiber." Must we get our apostolic succession through such men as these?

4. But such men and a great number of other grossly corrupt beings were called by the sacred title of "His Holiness." It is cheering to believe that some of the later popes have been men of much superior standing.

5. Maillard, who had been preacher to Louis XI., uttered burning words against the corruptions of his own church in his time, some of which I quote as follows:—

"Speak, ye infamous priests and bishops, ye blessed simoniacs, ye blessed concubine keepers, ye blessed drunkards and bullies, ye blessed procurers who gain orders by rendering foul services!

Go to the devil, ye infamous wretches! At the hour of your death will you dare to present yourselves before Christ full of wine, holding in your hand the gold which you have stolen, and having on your arm the prostitutes you have kept, or your mistress servants, or your nieces who are most frequently your bastards and your concubines, or the girls whose dowry you have gained for them by impurity, or the mothers from whom you have purchased the virginity of their daughters? Go to all the devils, cohorts of thieves and pilferers! . . . Come forward, nuns and beguines, who people the cisterns and ponds of the convents with the dead bodies of new-born children. What frightful accusations would you not hear, if all those children which are cast into closets or pits could name their executioners or their fathers. Shall not the rain of fire which formerly destroyed the cities of Sodom and Gomorrah fall on these convents?"

6. Father John W. Gerdermann, ex-Catholic priest of St. Bonifacius' Church in Philadelphia, became disgusted with the corruptions of the church, as it is even at the present day, and left it. The following is an extract from a lecture which he gave in the summer of 1875:—

"Priests are not allowed to marry; would to God they were. They are called Fathers by the people, and, unfortunately, with many it is not only a name but a sad reality; not the hallowed name of father, but a name whispering of shame and a broken heart, if not a ruined family. Undoubtedly the young men who are ordained priests are generally pure, sincere and good; but alas! the system of celibacy, at all times the bane of the Catholic Ministry, too often ruins them. I spoke to a priest about this time last year, about getting married and leaving the church. He called me a fool and advised me not to leave the easy life of priesthood, but to do like him and keep a mistress. I thanked him for the advice and told him I was no dog. Bishop Wood told me of more than one priest in his diocese whom he characterized as immoral and thoroughly bad men, who to this day hold their offices. Marry, forsooth, in an honorable way, the priest is not allowed to, but to ruin a poor girl he may. It is better, the pope teaches, for a priest to have two concubines than marry one woman lawfully. Shame upon such morality! I repeatedly have heard good and sincere priests say it was a blessing the American people did not know the true character of the Roman priesthood, for if they did, they would sweep them out of the country, and I assure you, if you should know them as I do, you would not consider the remark any too harsh. First they have an inordinate desire for money. The poor people are asked for money at all times and occasions. He must pay

every time he comes to church, and every time the priest comes to him. No matter how poor the family may be, how hard the man may work, how much the mother may slave, how poorly the children are clad, no matter whether the grocer is paid, the priest must have his dues. Baptisms, marriages, and funerals must be paid for, and woe be to the poor Catholic who offers a priest less than five dollars. . . . I know over five hundred priests and sixty Bishops in this country; I have frequently been in priests' and bishops' company, and whenever the question came on the congregations they never asked 'How are your people? are they temperate? faithful in attendance at church? do they rear their children well?' but always 'How much pew rents do you get? What do your collections amount to?' And if the sums did not seem large enough, you would hear a 'Damn it, that's little!' I know priests who have scarcely been ten years in the priesthood, and who own from \$20,000 to \$40,000; and the poor people who give are never told where the money goes to. . . . A good deal of it is spent in gambling, cigars, grand dinners and good drinks. Priests are without doubt the best livers in the country. Whenever you meet a company of priests, be it on Sunday, or week day, you nearly always find them at a game of euchre, and not for mere pastime, but for money. . . . The poor are at their prayers while the good fathers are enjoying their terrapin, canvas-back and champagne. The great crime of the priesthood is the vice of drunkenness."

III. INFLUENCE OF CATHOLICISM IN SPAIN.

1. Spain, which was perhaps for a short season the greatest power in the world, began rapidly to decline early in the seventeenth century. Her people had a superstitious reverence for the priests and an unreasoning loyalty for her kings, treating both classes with a veneration akin to worship. Such a people of course furnish just the material needed to make good slaves. Like all good catholics they built upon men rather than principles, and when the men proved weak and bad the nation itself declined. In England or America government is founded on definite principles and a more or less self-reliant people, and does not go down simply because a poor ruler may be at the head.

2. When the crown became weak as it did under Philip III., Philip IV., and Charles II., the clergy asserted

their power all the more and drew the people to them. I will quote from Mr. Henry Thomas Buckle, who as a historian is so great as to perceive the truth and so daring as to proclaim it ; while smaller men are ever prone to white-wash certain unpleasant features of history for the sake of popularity :—

“ The increasing power of the Spanish Church during the seventeenth century may be proved by nearly every description of evidence. The convents and churches multiplied with such alarming speed, and their wealth became so prodigious, that even the Cortes, broken and humbled as they were, ventured on a public remonstrance. In 1626, only five years after the death of Philip III., they requested that some means might be taken to prevent what they describe as a constant invasion on the part of the Church. In this remarkable document the Cortes, assembled at Madrid, declared that never a day passed in which laymen were not deprived of their property to enrich ecclesiastics : and the evil, they said, had grown to such a height that there were then upward of nine thousand monasteries, besides nunneries. This extraordinary statement has, I believe, never been contradicted, and its probability is enhanced by several other circumstances. Davila, who lived in the reign of Philip III., affirms that in 1623, the two orders of Dominicans and Franciscans alone amounted to 32,000. The other clergy increased in proportion. Before the death of Philip III., the number of ministers performing in the Cathedral of Seville had swelled to 100 ; and in the diocese of Seville, there were 14,000 chaplains ; in the diocese of Calahorra, 18,000. Nor did there seem any prospect of remedying this frightful condition. The richer the church became, the greater was the inducement for laymen to enter it ; so that there appeared to be no limit to the extent to which the sacrifice of temporal interests might be carried. . . . In such a state of society any approaching to a secular or scientific spirit was, of course, impossible. Every one believed ; no one inquired. Among the better classes, all were engaged in war or theology, and most were occupied with both. Whatever concerned the church was treated not only with respect, but with timid veneration. Skill and industry worthy of a far better cause, were expended in eulogizing every folly which superstition had invented. The more cruel and preposterous a custom was the greater the number of persons who wrote in its favor, albeit no one had ventured to assail it. The quantity of Spanish works to prove the necessity of religious persecution is incalculable ; and this took place in a country where no one man in a thousand doubted the propriety of burning heretics.” *Civilization in England, Vol. II., p. 36, et seq.*

3. The historian goes on to speak of the horrible barbarity with which the Moorish inhabitants were expelled. At first they tortured, threatened, and burned them in their efforts to convert them, and immense numbers of them were baptized by force, and then held amenable to church discipline. It would seem as if these maniacs did not have the reason of a ten-year-old child, when they supposed that such a method would really convert people to their standard. As if to make the Christian religion seem still more hideous, they were commanded by Philip II. to forego all of the customs that were dear to them, the speaking of their own language even in private, their own games and amusements, their own style of clothing, and all baths both public and private. Being in doubt about the true conversion of these Moriscoes, as they were called, the church finally forced the king to banish them from the country.

“About one million of the most industrious inhabitants of Spain were hunted out like wild beasts because the sincerity of their religious opinions was doubtful. Many were slain as they approached the coast; others were beaten and plundered; and the majority in the most wretched plight sailed for Africa. During the passage, the crew in many of the ships rose upon them, butchered the men, ravished the women, and threw the children into the sea. Those who escaped this fate landed on the coast of Barbary, where they were attacked by the Bedouins, and many of them put to the sword. Others made their way into the desert and perished from famine. Of the number of lives actually sacrificed we have no authentic account; but it is said on very good authority, that in one expedition in which 140,000 were carried to Africa, upward of 100,000 suffered death in its most frightful forms within a few months after their expulsion from Spain. . . . The effect upon the material prosperity of Spain may now be stated in a few words. From nearly every part of the country, large bodies of industrious agriculturists and expert artificers were suddenly withdrawn. The best systems of husbandry then known were practised by the Moriscoes, who tilled and irrigated with indefatigable labor. The cultivation of rice, cotton and sugar, and the manufacture of silk and paper were almost confined to them. By their expulsion all this was destroyed at a blow, and most of it was destroyed forever. For the Spanish Christians considered such

pursuits beneath their dignity. In their judgment, war and religion were the only two avocations worthy of being followed. To fight for the king or to enter the church was honorable, but everything else was mean and sordid. When, therefore, the Moriscoes were thrust out of Spain, there was no one to fill their place: arts and manufactures either degenerated or were entirely lost, and immense regions of arable land were left uncultivated. Some of the richest parts of Valencia and Grenada were so neglected, that means were wanted to feed even the scanty population which remained there. Whole districts were suddenly deserted, and down to the present day have never been re-peopled. These solitudes gave refuge to smugglers and brigands who succeeded the industrious inhabitants formerly occupying them: and it is said, that from the expulsion of the Moriscoes is to be dated the existence of those organized bands of robbers which after this period became the scourge of Spain, and which no subsequent government has been able entirely to extirpate. During the rest of the seventeenth century, not only were the interests of the clergy deemed superior to the interests of laymen, but the interests of laymen were scarcely thought of. The greatest men, with hardly an exception, became ecclesiastics, and all temporal considerations, all views of earthly policy, were despised and set at naught. No one inquired; no one doubted; no one presumed to ask if this was right. The minds of men succumbed and were prostrate. While every other country was advancing, Spain alone was receding. Every other country was making some addition to knowledge, creating some art, or enlarging some science. Spain numbed into a death-like torpor, spell-bound and entranced by the accursed superstition which preyed on her strength, presented to Europe a solitary instance of constant decay. For her no hope remained; and before the close of the seventeenth century, the only question was, by whose hands the blow should be struck, which would dismember that once mighty empire, whose shadow had covered the world, and whose vast remains were imposing even in their ruin. . . . During the latter half of the seventeenth century, matters became still worse, and the poverty and wretchedness of the people surpass all description. In the villages near Madrid, the inhabitants were literally famishing; and those farmers who had a stock of food refused to sell it, because, much as they needed money, they were apprehensive of seeing their families perish around them. The consequence was the capital was in danger of being starved. . . All over Spain the same destitution prevailed. That once rich and prosperous country was covered with a rabble of monks and clergy, whose insatiate rapacity absorbed the little wealth yet to be found. Hence it happened that the government, though almost penniless, could obtain no supplies. The tax gatherers, urged to make up the deficiency, adopted the most desperate

expedients. They not only seized the beds and all the furniture, but they unroofed the houses and sold the materials of the roof for whatever they would fetch. The inhabitants were forced to fly; the fields were left uncultivated; vast multitudes died from want and exposure; entire villages were deserted, and in many of the towns upward of two-thirds of the houses were, by the end of the seventeenth century, entirely destroyed. . . In every department all power and life disappeared. . . As to the military service, it is stated in an account of Spain, late in the seventeenth century, that most of the troops had deserted their colors, and that the few who were faithful were clothed in rags, received no pay, and were dying of hunger. While the country at large was thus languishing as if it had been stricken with some mortal distemper, the most horrible scenes were occurring in the capital under the eyes of the sovereign. The inhabitants of Madrid were starving; and the arbitrary measures

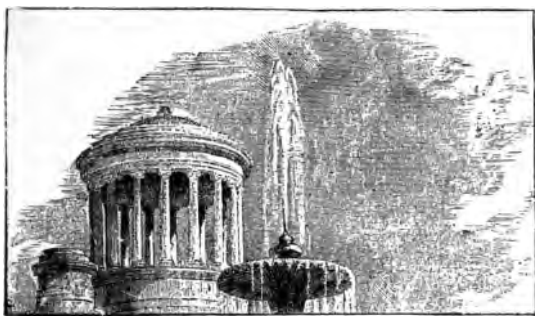


Fig. 20. A Dome in Madrid.

which had been adopted to supply them with food, could only produce temporary relief. Many persons fell down in the streets exhausted and died where they fell; others were seen in the public highway evidently dying, but no one had wherewithal to feed them. At length the people became desperate and threw off all control. In 1680, not only the workmen of Madrid, but large numbers of the tradesmen organized themselves into bands, broke open private houses, and robbed and murdered the inhabitants in the face of day. During the remaining twenty years of the seventeenth century, the capital was in a state, not of insurrection, but of anarchy. Society was loosened and seemed to be resolving itself into its elements. The ordinary functions of the executive government were suspended. The police of Madrid, unable to obtain the arrears of their pay, disbanded and gave themselves up to rapine. Nor did there seem

to be any means of remedying these evils. The exchequer was empty and it was impossible to replenish it. Such was the poverty of the court, that money was wanting to pay the wages of the King's private servants and to meet the daily expenses of his household. In 1693, payment was suspended of every life pension; and all officers and ministers of the Crown were mulcted of one-third of their salaries. Nothing, however, could arrest the mischief. Famine and poverty continued to increase; and in 1699, Stanhope, the British minister then residing in Madrid, writes that never a day passed in which people were not killed in the streets scuffling for bread; that his own secretary had seen five women stifled to death by the crowd before a bakehouse, and that to swell the catalogue of misery, upwards of twenty thousand beggars from the country had recently flocked into the capital. . . . Fortunately in the year 1700, when affairs were at their worst, Charles II., the idiot king, died, and Spain fell into the hands of Philip V., the grandson of Louis XIV. This change from the Austrian dynasty to the Bourbon brought with it many other changes. . . . The truth is that Spain, broken and prostrate, was unable to supply ability of any kind, and if the government of the country was to be carried on it was absolutely necessary that foreigners should be called in. . . . The seventeenth century was the climax of all. In that age the Spanish nation fell into a sleep, from which as a nation it has never since awakened. It was a sleep not of repose but of death."—*Ibid. Vol. II., p. 49, etc.*

4. Here then, under the graphic touch of the historian, stands forth in flaming light the process by which religion under the direction of ignorance and superstition has destroyed a great nation, just as we know that the same religion has degraded several other nations instead of lifting them up to heavenly heights of joy and loveliness of character, as a true religion aided by science and a progressive spirit should do. We see too how the Spanish nation, under the guidance of a false religion, for centuries pursued with the most fiendish malice vast multitudes of the dear struggling people, who dared to rise into nobler channels of thought, torturing them with every infernal device, running red-hot irons into them, sawing them asunder, burning them to death with slow fires, throwing them into filthy, damp dungeons, often among vermin and sometimes surrounded by serpents, and destroying all the sweetest

and highest aspirations of life. The Spanish Inquisition, which lasted for ages, is admitted to have been the most abominable in its cruelties of any institution that the world ever saw. Under the workings of divine law the Spanish Church and nation were brought to a terrible retribution of suffering, of poverty, of starvation, of insurrections, of utter helplessness which threatened the very extinction of the people, until the superior intellect and skill of foreign nations, where religion had not run mad, was brought to the rescue in the department of government, of war, of manufactures, and nearly everything else. The Church had banished or killed the best people of the nation, had bound the rest of the people hand and foot, taken away their liberty of thought, frightened their money away from them by holding up the horrors of a purgatory, an endless hell and countless devils. Is it any wonder that the whole nation finally sank into pauperism and imbecility? Is it any wonder that under the educating influence of the Inquisition which priests and kings so long gloried in, that Spaniards were converted into a most bloodthirsty race? What an opportunity they had, when they took possession of so large a part of North and South America, to win the inhabitants to them by a better civilization and a sweeter religion. But they murdered, tortured and plundered the people for their gold, and it has been estimated that within sixty years from their first occupancy they had destroyed fifteen million lives! Columbus admitted the loveliness of the native Indians, worshipping as they did the "Great Spirit," although of course they had never heard of Christianity, and many of the fiends in human shape that so persecuted and murdered them, were in turn treated kindly. It is said upon good authority that "when Hatuey was fastened to the stake, a Franciscan Friar, laboring to convert him, promised immediate admission into the joys of Heaven if he would embrace the Christian Faith. 'Are there any Spaniards,' said he, 'in that region of bliss which you de-

scribe?’ ‘Yes,’ replied the monk, ‘but only such as are worthy and good.’ ‘The best of them,’ returned the indignant cazique, ‘have neither worth nor goodness! I will not go to a place where I may meet with that accursed race!’”

5. The cause of the bloody and persecuting spirit of the Spaniards and other infatuated religionists who have been reared in the old notions, may be perceived in the maxim of the “Bloody Mary,” who killed and tortured so many people for Christ’s sake. When reprov’d for her cruelty she replied—“As the souls of heretics are hereafter to be eternally burning in hell, there can be nothing more proper than for me to imitate the divine vengeance by burning them on earth.”

6. In making these remarks it should not be understood that I am condemning Spaniards themselves, but their system. They have magnificent traits of character, are brave and chivalrous, generous and noble-souled in many of their social relations. Buckle himself admits that the “punctilious honor of a Spanish gentleman has passed into a by-word and circulated through the world,” and that the nation generally is “high-minded, generous, truthful, affectionate in all the private relations of life, and eminently temperate and frugal. Yet all these great qualities have availed them nothing, and will avail them nothing so long as they remain ignorant.”

7. Buckle fears that the Spaniards are too far gone in hopeless superstition to rally from it and become a free people at heart. But there is evidently an inspiration from Heaven itself coming down upon all nations and awaking in them a spirit of freedom. Already Spain has made a new movement upward, has nominally established religious toleration, and under the splendid eloquence of the great Castellar and others, has given signs of a new and higher life, although still greatly enslaved by the old **superstitions.**

IV. CALVINISM.

1. John Calvin was born in 1509 in Noyon, France, and deceased in 1564. He was an excellent scholar and a very acute logician, though not possessing breadth of mind. Fig. 21 is an exact copy of an old picture of Calvin and shows a large intellectual and religious brain, which has seemingly absorbed the currents of life from the lower face and body, and thus interfered with genial warmth of soul. The



Fig. 21. John Calvin.

features are stern and gloomy and the beard and dress stiff. He was considered a very sincere man though despotic and cruel, like the system of theology which he formulated. "In temperament," says Archbishop Spaulding, "he was cold and repulsive, even sour and morose. If he had any heart he never gave evidence of the fact by the manifestation of feeling. At the death of his first and only child he appears to have shed not one tear. . . . He never manifested the least sympathy for those in distress, though in many cases he was himself the cause of their sufferings. Thus Servetus, on hearing that he was condemned to the stake, gave way to his feelings in a burst of agony and tears. Calvin mocked at his distress by writing to one of his friends 'that he bellowed after the manner of a Spaniard—mercy, mercy!' . . . Calvin robbed the people of their liberty in the name of liberty. Whosoever opposed him, whether in religion or politics, was hunted down and their blood was sought at his instigation. He never forgave a personal injury. . . . How sanguinary,

for instance, is the spirit breathed in this extract of Calvin's letter to the Marquis de Pouet :—

“ Do not hesitate to rid the country of those fanatical fellows (faquins), who in their conversation seek to excite the people against us, who blacken our conduct and would fain make our belief pass as a revery. *Such monsters ought to be strangled as I did in the execution of Michael Servetus.*” (Audin, vol. ii., p. 171).

2. This Servetus whom Calvin in the above letter admits that he had executed, was burned to death over a slow fire principally because he opposed the dogma of the Trinity, and thus dared to differ from Calvin himself by resting upon a larger, grander platform of principles. In that age of the world nearly all men were semi-barbarous, having been educated for centuries by the practice of Popery to persecute and murder those who differed from the ruling powers, and Calvin being by nature imperious assumed the same role with the utmost ease. The darkness of those times has been held up as an excuse for his tyranny, and I will charitably hold up the same thing as an excuse for his dark theology, but no excuse for its adoption in this enlightened age. When along with Farel he got the civil power of Geneva mainly in his hands, he wrote out his perverted system of theology and forced the populace to come up by tens and subscribe to it. How much liberty of conscience in this? He assumed to dictate not only what they should believe, but penetrated into private life and laid down rules as to what they should eat, what kind of clothes they should wear, how they should trim their beards, etc., until the people rose in disgust and for awhile drove them out of the city. Calvin caused Servetus to be burned, compassed the death of the poet Gruet for a small offence, and persecuted numerous others. Castalio conceived the grand doctrine of the right of individual judgment and rebuked Calvin's intolerance. For this he was banished from the city and died of starvation. Im-

mortal Castalio! Let his name be blessed through all ages as being one of the first to teach poor stupid, self-conceited humanity the rights of individual liberty.

3. Calvin considered Luther, who was the boanerges of a great reform, as being a half papist for retaining the doctrine of trans-substantiation, etc. As a specimen of the *odium theologicum* in his day, I will quote his words to Westphal, who was a disciple of Luther:—

“Thy school is nothing but a stinking pig-sty! . . . Dost thou hear me, thou dog? Dost thou hear me, thou madman? Dost thou hear me, thou huge beast?”

4. Well, let us forgive Calvin many things. He fought manfully against the huge Papal Hierarchy that had been pressing the life and liberty out of the nations for so many centuries and he had some conception of the importance of education for the young, and his system, putting so much stress upon God as the controlling power in all things, tended to lessen the veneration for priests and kings and worked on the whole in favor of liberty, though carrying a great deal of despotic action in its train, as may be seen in the history of the Waldenses, the Presbyterians and the Puritans. Many of the professed Calvinists of to-day are highly enlightened and cultivated people, incomparably superior to their creed, or the spirit of their founder.

V. THE FIVE POINTS OF CALVINISM.

These somewhat condensed are as follows:—

1. God has chosen a certain number in Christ unto everlasting glory before the foundation of the world, according to his immutable purpose, and of his free grace and love without the least foresight of faith, good works, or any conditions performed by the creature; and the rest of mankind he was pleased to pass by and ordain them to dishonor and wrath for their sins to the praise of his vindictive justice.

2. Jesus Christ by his death and sufferings made an atonement for sins of the elect only.

3. Mankind are totally depraved in consequence of the fall.

4. All whom God has predestinated unto life, he is pleased in his appointed time, effectually to call by his word and spirit.

5. That those whom God has effectually called and sanctified by his spirit, shall never finally fall from a state of grace.

Such is the creed, so disheartening to man and so blasphemous with reference to God that half of the Protestant world has adopted. Calvin has put just about such a God at the helm of the universe as he himself would have made if he had been exalted to that position. We must admit, however, that he has borrowed his leading conceptions from St. Paul as given in Romans VIII. and IX. while the Wesleys, though more exalted in their conceptions of the Father, are unscriptural in so far as they deny them. All the divisions of the Presbyterian church (except the small Cumberland branch), the Baptists, the Independents and Congregationalists, the Covenanters, part of the Episcopalians and others are nominally Calvinists, although all the sects excepting the Presbyterians are gradually swinging away from Calvinism. Even the progressive portion of the Presbyterian church now greatly modify this creed, although the Pan Presbyterian Council has again sanctioned these and other monstrous doctrines of their confession of faith at their late meeting (1880).

Calvin is spoken of as possessing a very acute intellect and certain it is that he has wielded great power over the society of his and later times, but to one possessing the science and inspiration of the present day, many of his arguments seem very weak. For instance, one of his arguments in favor of his doctrine of total depravity is the fact that all men are doomed to death. Any one who is at all spiritually illumined sees at once that death is but a divine process by which the spirit is freed from its cumbersome clay and raised into more favorable conditions for its development, hence, instead of teaching the degradation of man it reveals his immortality and superior character. Only one other argument have I space to mention

here which is virtually as follows : If we sin against or disobey a lower human authority we do not commit a great wrong ; if we disobey a higher authority it is a greater sin and if we sin against God, he being an Infinite Authority, the sin itself is infinite and we deserve an infinite or eternal punishment. This has been a favorite argument with theologians ever since Calvin's day and it is no wonder that they catch at every straw of a seeming reason to give an air of plausibility to their monstrous conception of God. If God were an infinite despot with a malice equal to that of a devil, he might perhaps take his own poor, suffering human children who at best are but infants of a day, possessing but little knowledge of right and wrong and but a very dim perception of what God would command them to do, and putting them into a fiery pit might burn and torture them for a whole year, each moment of which would be an inexpressible agony, but to hold them there a thousand or a million years or through eternity!—is it not a fiendish thought to suppose that such a being can exist in this universe? Infinite sin! Can a man commit an infinite sin unless he have an infinite knowledge of right and wrong and infinite power to do evil? This “vindictive justice” of Calvin, this false God that has so long rested like a nightmare over human minds, should be done away with, and some conception gained of the true and glorious Father whose holy light and love and *remedial justice* are waiting to fill mankind with joy when they shall open their hearts to receive him. Then indeed shall we have a real gospel, and the false gospel which predestinates so large a portion of mankind to “dishonor and wrath,” shall be done away with.

VI. PRESBYTERIANISM IN SCOTLAND.

1. Probably our planet furnishes no better material out of which to build a fine manhood and womanhood than

Scotland. The mountain air gives them a spirit of independence and their religion has encouraged this. The Highlanders, however, have dwelt too far upon the mountains to maintain their connection with civilization properly and so their spirit of independence has in the past too often been but a lawless barbarism. The government of the Presbyterian Church being mainly representative or republican, it has brought the clergy more in sympathy with the people than the Episcopal or the Catholic forms have done. The abominable persecutions visited upon the Scotch church in the attempts to force Episcopacy upon them especially in the reigns of James II. and Charles I., when they were hunted down, tortured and murdered, developed a grand heroism in many of the Scotch clergy and people which has never been surpassed, and the world owes them a debt of gratitude for standing up so bravely for human rights. At the same time they have themselves been a persecuting race and the stern and gloomy religion of Calvin has been stamped far down into their hearts. The Scotchman loves to argue and he feels absolutely sure that he possesses the very truth of God and that other beliefs will tend towards eternal death. From early childhood up he has listened to sermons from one to three hours long from ingenious clergymen who have received a somewhat thorough education in their own narrow channels of thought, and consequently he deems himself well posted. Under this discipline his mental channels become as rigid as the tissues of the body sometimes do under a chronic disease, and of course he is hard to change. The people, however, are much more enlightened than they are in Catholic countries and there is more hope for them. A country which of late has developed so many fine intellects shows that it would be capable of great achievements indeed under a broader religion.

2. I will now quote from Buckle's "History of Civilization in England," commencing on p. 288, of Vol. II., but

must omit, for want of room, the abundant proofs which he offers in his foot notes for all his leading assertions.

“ I hope to put the reader in possession of such facts as will connect the past history of Scotland with its present state, and will enable him to understand why it is, that so great a people are, in many respects, still struggling in darkness, simply because they live under the shadow of that long and terrible night, which, for more than a century, covered the land. . . . They (the clergy) kept the people in a worse than Egyptian bondage, inasmuch as they enslaved mind as well as body, and not only deprived men of innocent amusements, but taught them that those amusements were sinful. And so thoroughly did they do their work, that, though a hundred and fifty years have elapsed since their supremacy began to wane, the imprint of their hands is everywhere discernible. The people still bear the marks of the lash; the memory of their former servitude lives among them; and they crouch before their clergy as they did of old, abandoning their rights, sacrificing their independence, and yielding up their consciences, to the dictates of an intolerant and ambitious priesthood.

“ Of all the means of intimidation employed by the Scotch clergy, none was more efficacious than the doctrines they propounded respecting evil spirits and future punishment. On these subjects they constantly uttered the most appalling threats. The language they used was calculated to madden men with fear, and to drive them to the depths of despair. That it often had this consequence and produced most fatal results, we shall presently see. And what made it more effectual was, that it completely harmonized with those other gloomy and ascetic notions which the clergy inculcated, and according to which, pleasures being regarded as sinful, sufferings were regarded as religious. Hence, that love of inflicting pain, and that delight in horrible and revolting ideas, which characterized the Scotch mind during the seventeenth century.

“ It was generally believed that the world was overrun by evil spirits, who not only went up and down the earth, but also lived in the air, and whose business it was to tempt and hurt mankind. Their number was infinite and they were to be found at all places and all seasons. At their head was Satan himself, whose delight it was to appear in person, ensnaring or terrifying every one he met. With this object he assumed various forms. One day he would visit the earth as a black dog; on another he would be heard in the distance roaring like a bull. He appeared sometimes as a white man in black clothes, and sometimes he came as a black man in black clothes, when it was remarked that his voice was ghastly, that he wore no shoes, and that one of his feet was cloven. His stratagems were endless. For in

the opinion of divines, his cunning increased with his age, and having been studying for more than five thousand years, he had now attained to unexampled dexterity. He could and he did seize both men and women, and carry them away through the air. Usually he wore the garb of laymen, but it is said that on more than one occasion, he had impudently attired himself as a minister of the gospel.* At all events, in one dress or other, he frequently appeared to the clergy, and tried to coax them over to his side. In that, of course, he failed, but out of the ministry, few indeed could withstand him. He could raise storms and tempests; he could work, not only on the mind, but also on the organs of the body, making men hear and see whatever he chose. Of his victims, some he prompted to commit suicide, others to commit murder. Still, formidable as he was, no Christian was considered to have attained to a full religious experience, unless he had literally seen him, talked to him and fought with him. The clergy were constantly preaching about him and preparing their audience for an interview with their great enemy. The consequence was that the people became almost crazed with fear. Whenever the preacher mentioned Satan, the consternation was so great, that the church resounded with sighs and groans. The aspect of a Scotch congregation in those days is indeed hard for us to conceive. Not unfrequently the people, benumbed and stupefied with awe, were rooted to their seats by the horrible fascination exercised over them, which compelled them to listen, though they are described as gasping for breath, and with their hair standing on end. Such impressions were not easily effaced. Images of terror were left on the mind, and followed the people to their homes, and in their daily pursuits. They believed that the devil was always and literally at hand; that he was haunting them, speaking to them, and tempting them. There was no escape. Go where they would, he was there. A sudden noise, nay, even

* What a world of superstition during all these ages could have been escaped if people had only understood clairvoyance and spirit communion. In all ages there are persons who can see spiritual beings, but all of those who have been filled with the fearful ideas of the old theology, at once conclude that these must be devils, although perhaps, they could have proved to be real angels of help, or dear friends gone before, if they had only treated the matter rationally. Nearly all the reformers felt the power of spiritual beings, but very generally repulsed them with ingratitude and rudeness as devils. "Luther's vacuum," says Dr. Peebles, "was filled with his 'roaring devil,' that haunted him in all his travels and labors as a 'familiar spirit.' The devil supped with him, slept with him, watched with him, conversed with him, spoke to him in all calamities and misfortunes. On one occasion when this spirit interfered with his translation, perhaps for only a playful taunt, he threw his inkstand at him. This iconoclast had a great deal of trouble with this spirit who evidently delighted in a frolic to keep up a healthy condition with his medium. He little realized that his devil, attracted to this sphere of life, was a power that intensified his will and strengthened him in his reformatory work. Give the devil his due, O Luther! But in these days we have learned not to call these health giving, playful spirits *devils*, but *fellow laborers*." *Seers of the Aæcs*, p. 146.

the sight of an inanimate object, such as a stone, was capable of reviving the association of ideas and of bringing back to memory the language uttered from the pulpit.

“Nor is it strange that this should be the case. All over Scotland, the sermons were with hardly an exception, formed after the same plan, and directed to the same end. To excite fear was the paramount object. The clergy boasted that it was their special mission to thunder out the wrath and curses of the Lord. In their eyes the Deity was not a beneficent being but a remorseless tyrant. They declared that all mankind, a *very* small portion only excepted, were doomed to eternal misery. And when they came to describe what that misery was, their dark imaginations reveled and gloated at the prospect. In the pictures which they drew, they reproduced and heightened the barbarous imagery of a barbarous age. They delighted in telling their hearers that they would be roasted in great fires and hung up by their tongues. They were to be lashed with scorpions, and see their companions writhing and howling around them. They were to be thrown into boiling oil and scalding lead. A river of fire and brimstone, broader than the earth was prepared for them; in that they were to be immersed; their bones, their lungs, their liver were to boil, but never be consumed. At the same time worms were to prey upon them, and while these were gnawing at their bodies, they were to be surrounded by devils, mocking and making pastime of their pains. Such were the first stages of suffering and they were only the first. For the torture besides being unceasing was to become gradually worse. So refined was the cruelty that one hell was succeeded by another; and lest the sufferer should grow callous, he was after a time moved on, that he might undergo fresh agonies in fresh places, provision being made that the torment should not pall on the sense, but should be varied in its character as well as eternal in its duration. . . . No wonder that with these ideas before them, their reason should often give way, and that a religious mania should set in, under whose influence they, in black despair, put an end to their lives.

“Not only the devil as the author of all evil, but even He whom we recognize as the author of all good, was in the eyes of the Scotch clergy a cruel and vindictive being, moved with anger like themselves. They looked into their own hearts and there found the picture of their God. According to them he was a God of terror instead of a God of love. To him they imputed the worst passions of their own peevish and irritable natures. They ascribed to him revenge, cunning and a constant desire to inflict pain. While they declared that nearly all mankind were sinners beyond the chance of redemption, and were indeed predestined to eternal ruin, they did not scruple to accuse the Deity of resorting to artifice against these unhappy victims, lying in wait for them that he might catch them un-

awares. . . When a country was starving it was because God in his anger had smitten the soil, and stopped the clouds from yielding their moisture and thus made the fruits of the earth wither. All the intolerable sufferings caused by a want of food, the slow deaths, the agony, the general misery, the crimes which that misery produced, the anguish of the mother, as she saw her children wasting away and could give them no bread, all this was his act and the work of his hands. In his anger he would sometimes injure the crops by making the spring so backward, and the weather so cold and rainy, as to insure a deficiency in the coming harvest.

“Under the influence of this horrible creed, and from the unbounded sway exercised by the clergy who advocated it, the Scotch mind was thrown into such a state that during the seventeenth and part of the eighteenth century, some of the noblest feelings of which our nature is capable, the feelings of hope, of love and of gratitude, were set aside, and were replaced by the dictates of a servile and ignominious fear. The physical sufferings to which the human frame is liable, nay even the very accidents to which we are casually exposed, were believed to proceed, not from our ignorance, nor from our carelessness, but from the rage of the Deity. If a fire chanced to break out in Edinburgh, the greatest alarm was excited, because it was the voice of God crying out against a luxurious and dissolute city. If a boil or a sore appeared on your body, that too, was a divine punishment, and it was more than doubtful whether it might lawfully be cured. The small-pox being one of the most fatal as well as one of the most loathsome of all diseases, was especially sent by God; and on that account the remedy of inoculation * was scouted as a profane attempt to frustrate his intentions. In everything his power was displayed, not by increasing the happiness of men, nor by adding to their comforts, but by hurting and vexing them in all possible ways. . . He was always punishing; always busy in increasing the general suffering, or, to use the language of the time, making the creature smart under the rod. Every fresh war was the result of his special interference; it was not caused by the meddling folly or insensate ambition of statesmen, but it was the immediate work of the Deity, who was thus made responsible for all the devastations, the murders and other crimes more horrible still, which war produces. In the intervals of peace, which at that period were very rare, he had other means of vexing mankind. The shock of an earthquake was a mark of his displeasure; a

* It is more and more being proven that inoculation is a practice which corrupts and perverts the human system and does far more damage than good. In this way it runs counter to God's beneficent intentions with reference to his children, but of course has nothing to do with any diabolic intentions on the part of the Deity according to the fiendish theories of the Scotch clergymen.—E.D.B.

comet was a sign of coming tribulation ; and when an eclipse appeared, the panic was so universal that persons of all ranks hastened to church to deprecate his wrath. What they heard there, would increase their fear instead of allaying it. For the clergy taught their hearers that even so ordinary an event as thunder was meant to excite awe, and was sent for the purpose of showing to men with how terrible a master they had to deal.

“According to this code all the natural affections, all social pleasures, all amusements, and all the joyous instincts of the human heart were sinful and were to be rooted out. It was sinful for a mother to wish to have sons ; and if she had any, it was sinful to be anxious about their welfare. It was a sin to please yourself, or to please others ; for by adopting either course you were sure to displease God. All pleasures, therefore, however slight in themselves, or however lawful they might appear, must be carefully avoided. When mixing in society we should edify the company, if the gift of edification has been bestowed upon us ; but we should by no means attempt to amuse them. Cheerfulness, especially when it rose to laughter, was to be guarded against ; and we should choose for our associates grave and sorrowful men, who were not likely to indulge in so foolish a practice. Smiling, provided it stopped short of laughter, might occasionally be allowed ; still being a carnal pastime, it was a sin to smile on Sunday. Even on week days, those who were most imbued with religious principles hardly ever smiled, but sighed, groaned and wept. A true Christian would be careful in his movements to preserve invariable gravity, never running, but walking soberly, and not treading out in a brisk and lively manner as unbelievers are wont to do. So, too, if he wrote to a friend, he must beware lest his letter should contain anything like jocoseness ; since joking is incompatible with a holy and serious life. It was, moreover, wrong to take pleasure in beautiful scenery ; for a pious man had no concern with such matters which were beneath him, and the admiration of which should be left to the unconverted. The unregenerate might delight in these vanities, but they who were properly instructed saw Nature as she really was, and knew that as she for about 5000 years had been constantly on the move, her vigor was well nigh spent, and her pastime energy departed. To the eye of ignorance she still seemed fair and fresh ; the fact, however, was, that she was worn out and decrepit ; she was suffering from extreme old age. . . . Already the lilies were losing their whiteness, the roses their smell. The heavens were waxing old ; the very sun which lighted the earth was becoming feeble. This universal degeneracy was sad to think of, but the profane knew it not. Their ungodly eyes were still pleased with what they saw. Such was their obstinate determination to indulge their senses, all of which were evil, the

eye being beyond comparison the most wicked ; hence it was especially marked out for divine punishment , and being constantly sinning it was afflicted with fifty-two diseases, that is one disease for each week in the year.

“ On this account it was improper to care for beauty of any kind ; or to speak more accurately, there was no real beauty. The world afforded nothing worth looking at, save and except the Scotch Kirk, which was incomparably the most beautiful thing under Heaven. To look at that was a lawful enjoyment, but every other pleasure was sinful. To write poetry, for instance, was a grievous offence and worthy of especial condemnation. To listen to music was equally wrong, for men had no right to disport themselves in such idle recreation. Indeed it was sinful to look at any recreation in the streets, even though you only looked at it from your own windows. Dancing was so extremely sinful, that an edict expressly prohibiting it, was enacted in the General Assembly and read in every church in Edinburgh.

“ Declaring that certain acts ought not to be committed, they took the law into their own hands and punished those who had committed them. According to the principles of this new jurisprudence, of which the clergy were the authors, it became a sin for a Scotchman to travel in any Catholic country. It was a sin for any Scotch inn-keeper to admit a Catholic into his inn. It was a sin for any Scotch town to hold a market either on Saturday or Monday, because both days were near Sunday. It was a sin for a Scotch woman to wait at a tavern ; it was a sin for her to live alone ; it was a sin for her to live with unmarried sisters. It was a sin to go from one town to another on Sunday, however pressing the business might be. It was a sin to visit ; it was likewise sinful either to have your garden watered, or your beard shaved. Such things were not to be tolerated in a Christian land. No one on Sunday should pay attention to his health or think of his body at all. On that day horse exercise was sinful ; so was walking in the fields, or in the streets, or enjoying the fine weather, by sitting at the door of your own house. To go to sleep on Sunday before the duties of the day were over, was also sinful and deserved church censure. Bathing being pleasant as well as wholesome, was a particularly grievous offence : and no man could be allowed to swim on Sunday. That it was a sin to cleanse one's body might indeed have been taken for granted ; seeing that the Scotch clergy looked on all comforts as sinful in themselves, merely because they were comforts. The great object in life was to be in a state of constant affliction. Whatever pleased the senses was to be suspected. A Christian must beware of enjoying his dinner ; for none but the ungodly relished their food.

“ To be poor, dirty and hungry, to pass through life in mis-

ery, and to leave it with fear, to be plagued with boils and sores and diseases of every kind, to be always sighing and groaning, to have the face streaming with tears and the chest heaving with sobs, in a word, to suffer constant affliction, and to be tormented in all possible ways; to undergo these things was deemed proof of goodness, just as the contrary was a proof of evil. It mattered not what a man liked, the mere fact of his liking it made it sinful. Whatever was natural was wrong. The clergy deprived the people of their holidays, their amusements, their shows, their games and their sports; they repressed every appearance of joy; they forbade all merriment, they stopped all festivities, they choked up every avenue by which pleasure could enter and they spread over the country an universal gloom.* Then truly did darkness sit on the land. Men in their daily actions and in their very looks became troubled, melancholy and ascetic. Their countenance soured and was downcast. Not only their opinions, but their gait, their demeanor, their voice, their general aspect were influenced by that deadly blight which nipped all that was genial and warm. The way of life fell into the sere and yellow leaf; its tints gradually deepened; its bloom faded and passed off; its spring, its freshness and its beauty were gone; joy and love either disappeared, or were forced to hide themselves in obscure corners, until at length the fairest and most endearing parts of our nature, being constantly repressed, ceased to bear fruit and seemed to be withered into perpetual sterility. . . .

"These things I have resuscitated from the oblivion in which they have long been buried, partly because it was necessary to do so to understand the history of the Scotch mind, and partly because I desired to show what the tendency of theologians is, when that tendency is uncontrolled. Protestants, generally, are too apt to suppose that there is something in their creed which protects them against these extravagances which have been, and to a considerable extent still are, practised in the Catholic church. Never was a greater mistake. There is but one protection against the tyranny of any class; and that is to give that class very little power. Whatever the pretensions of any body of men may be, however smooth their language and however plausible their claims, they are sure to abuse power, if much of it is conferred on them. The entire history of the world affords no instance to the contrary. In Catholic countries, France excepted, the clergy have more power than in Protestant countries. Therefore in Catholic countries they do more harm than in Protestant countries, and their peculiar views are developed with greater freedom. . . This is very apparent in Scotland,

* "To the Puritan Kirk of the sixteenth and seventeenth centuries, every outward demonstration of natural good spirits was a sort of sin, to be as far as possible repressed." . . . "The whole sunshine of life was, as it were, squeezed out of the community."—*Chambers' Annals of Scotland.*

where the clergy being supreme did, Protestants though they were, imitate the ascetic, the unsocial and the cruel doctrines, which in the Catholic church gave rise to convents, fastings, scourgings and all the other appliances of an uncouth and ungenial superstition. Indeed the Scotch divines, in some of their theories, went beyond any section of the Catholic church, except the Spanish. They sought to destroy not only human pleasures, but also human affections. They held that our affections are necessarily connected with our lusts, and that we must, therefore, wean ourselves from them as earthly vanities. A Christian had no business with love or sympathy. He had his own soul to attend to and that was enough for him. Let him look to himself. On Sunday in particular he must never think of benefiting others; and the Scotch clergy did not hesitate to teach the people that on that day it was sinful to save a vessel in distress and that it was a proof of religion to leave ship and crew to perish.* They might go; none but their wives and children would suffer, and that was nothing in comparison with breaking the Sabbath. So, too, did the clergy teach, that on no occasion must food or shelter be given to a starving man, unless his opinions were orthodox. What need for him to live? Indeed they taught that it was a sin to tolerate his notions at all, and that the proper course was, to visit him with sharp and immediate punishment. Going yet farther, they broke the domestic ties, and set parents against their offspring. They taught the father to smite the unbelieving child, and to slay his own boy sooner than allow him to propagate error. As if this were not enough, they tried to extirpate another affection even more sacred and more devoted still. They laid their rude and merciless hands on the holiest passion of which our nature is capable, the love of a mother for her son. . . . If a mother held opinions of which they disapproved, they did not scruple to invade her household, take away her children, and forbid her to hold communication with them. Or if perchance her son had incurred their displeasure, they were not satisfied with forcible separation, but they labored to corrupt her heart and harden it against her child, so that she might be privy to the act. In one of these cases mentioned in the records of the church of Glasgow, the Kirk-Session of that town summoned before them a woman,

* The Scotch Presbyterians and the Puritans have always been a great deal more *pious* than Christ was with reference to keeping the Sabbath, for he would go through the fields on Sunday, pluck the grain, heal the sick, etc., while they are quite *too good* for such conduct. One of the managers of the Glasgow Bank, whose rascality ruined that institution and with it thousands of families, was very punctilious about keeping the "holy Sabbath day." This is similar to the conduct of some of our Catholic servants, who in many cases do not scruple to steal, deceive and become intoxicated, but on no account will eat meat on Friday. This shows how perverted minds will freely violate God's divine principles of right written in the human soul but will have a holy horror as to violating some foolish and superstitious rules laid down by man.

merely because she had received into her house her own son after the clergy had excommunicated him. So effectually did they work upon her mind, that they induced her to promise, not only that she would shut her door against the child, but that she would aid in bringing him to punishment. She had sinned in loving him; she had sinned even in giving him shelter; but, says the record 'she promised not to do it again, and to tell the magistrate when he comes next to her.' . . . She promised to forget her boy, who had oftentimes crept to her knees, and had slept in her bosom, and whose tender frame she had watched over and nursed. . . So potent were the arts of these men that they persuaded the mother to conspire against her son, that she might deliver him up to them. They defiled her nature by purging it of its love. From that day her soul was polluted."

3. Having performed what I have deemed my duty by giving to my readers this frightful lesson from an eminent historian, it rejoices me that I may turn to something else. But is it not monstrous that the clergy who professed to have a holy mission, to whom the people looked for the bread of heaven, should thus curse their followers by uttering to them the most awful blasphemy against the Divine Father, portraying him as a being more fiendish than any devils, who rejoices to grind his own human children to the very dust, who has made an abominable universe that is not fit for men to contemplate, and who has given to man a love of beauty, of music and of freedom as well as of family and society and then sends them to hell for indulging in them. A savage being like their God would be well typified by fig. 22. They have transcended the worst heathen by filling the mind with darkness and with devils, and by



Fig. 22. The Demon of War and Hatred.

by filling the mind with darkness and with devils, and by

crushing out everything sweet and beautiful which can sustain the soul in the midst of life's burdens. The Heathen would sometimes bring about the sacrifice of victims to a false god, or, in a few cases, cause death by the suttee or the car of Juggernaut, but these pains were soon over compared with the constant torture of the soul which the greater skill of these clergy were able to devise, and which were equal to a hundred deaths to a sensitive mind. In contrast to such theories of things will the reader turn to Chapters Sixth and Thirteenth, also to Chapter Fifth of this work, and see how much more sublime and beautiful and lovable is the true God as revealed by nature and modern inspirations, than the false God which theologians have darkened the world with, and moreover see how luminous with the divine glory is the holy realm of nature, from the smallest leaf and shell to the million-lighted cluster of solar systems which traverse the heavens. And yet these poor blind leaders of the blind slandered their Maker's works by declaring that "the world afforded nothing worth looking at save and except the Scotch Kirk, which was incomparably the most beautiful thing under heaven," thus making out a very imperfect institution of man to be quite superior to the whole universe of God besides. Again, God has filled the world with beauty and given man a vision and interior perception to appreciate it with. All a grand blunder! signifies the Scotch clergyman, for the human "senses are evil and the eye is the most wicked," and "it is improper to care for beauty of any kind." Moreover, God has given man a faculty for making music and faculties for appreciating its refining and heaven-exalting character. Another stupid blunder! for it is expressly said that "to listen to music is wrong, and men have no right to such idle recreation."

4. But the Infinite Father did not dash these clergymen to pieces or swallow them up by an earthquake for thus slandering him and his works. His great system of things shall stand even when stars shall fade from the sky, and

the vast wheel-work of his chariot, moving through the centuries, shall crush into dust all the false theories of men, leaving only the diamonds of truth to be gathered therefrom for the use of future generations. Many of these men were sincere, and never having had their own natures drawn heavenward by the divine *attraction* of love, supposed it to be necessary to drive their flocks at least away from hell, by the *repulsion* of fear, and so they hung the world in darkness, scarcely realizing that this darkness was shutting out the very angels of God from the dear suffering people, and bringing in the devils of superstition to fill their place. Little by little the nations are learning that love is infinitely sweeter, as well as more powerful for human upbuilding than hatred or fear, and little by little they are also learning that there is something marvelously rich and noble deep down in human souls if it can only be brought to the surface by the genial warmth of kindness and right culture.

5. But we must not by any means do wrong to Scotland, from which so much that is rich and good after all has come, and we should freely admit that there were among these perverted theologians, some grandly illuminated minds who, in the midst of the persecutions that were waged against them, maintained a pure and sublime spirituality that raised them far above their creeds and above the fleeting fortunes of this world. An eminent thinker by the name of Francis Hutchison, who was appointed Professor of Philosophy in the University of Glasgow, in 1729 started a new line of thought which Scotland was in dying need of. He built up a system of philosophy more upon nature and the secular interests of mankind, and advocated the right of private judgment. Since his day Scotland has been the home of many noble intellects, including scientists, philosophers and poets, and the national mind has progressed into greater freedom.

6. Mr. Buckle, however, thinks the people still quite be-

hind what they should be, and as his remarks will apply, though in a less degree, to our own country, it may be profitable to quote them here :—

“ In no other Protestant nation, and indeed in no Catholic nation except Spain, will a man who is known to hold unorthodox opinions, find his life equally uncomfortable. In a few of the large towns he may possibly escape animadversion, if his sentiments are not too bold, or too openly expressed. If he is timid and taciturn, his sentiments may, perchance, be overlooked. But even in large towns, impunity is the exception, not the rule. Even in the capital of Scotland, in that centre of intelligence which once boasted of being the modern Athens, a whisper will quickly circulate that such an one is to be avoided, for that he is a free-thinker ; as if free thinking were a crime, or as if it were not better to be a free-thinker than a slavish thinker. In other parts, that is in Scotland generally, the state of things is far worse. I speak, not on vague rumor, but from what I know as existing at the present time, and for the accuracy of which, I vouch and hold myself responsible. I challenge any one to contradict my assertion when I say that at this moment, and nearly all over Scotland, the finger of scorn is pointed at every man, who, in the exercise of his sacred and inalienable right of free-judgment refuses to acquiesce in those religious notions, and to practise those religious customs, which time, indeed, has consecrated, but many of which are repulsive to the eye of reason, though to all of them, however irrational they may be, the people adhere with sullen and inflexible obstinacy. Knowing that these words will be widely read and circulated in Scotland, and averse as I naturally am to bring on myself the hostility of a nation, for whose many sterling and valuable qualities I entertain sincere respect, I do, nevertheless, deliberately affirm, that in no civilized country is toleration so little understood, and that in none is the spirit of bigotry and of persecution so extensively diffused. Nor can any one wonder that such should be the case, who observes what is going on there. The churches are as crowded as they were in the Middle Ages, and are filled with devout and ignorant worshipers who flock together to listen to opinions of which the middle ages alone were worthy. Those opinions they treasure up, and when they return to their homes, or enter into the daily business of life, they put them in force. And the result is that there runs through the entire country a sour and fanatical spirit, an aversion to innocent gaiety, a disposition to limit the enjoyment of others, and a love of inquiring into the opinions of others, and of interfering with them, such as is hardly anywhere else to be found ; while in the midst of all this, there flourishes a national creed, gloomy and austere to the last degree, a creed

which is full of foreboding and threats and horrors of every sort, and which rejoices in proclaiming to mankind how wretched and miserable they are, how small a portion can be saved, and what an overwhelming majority is necessarily reserved for excruciating, unspeakable and eternal agony." *Buckle's History of Civilization in England, Vol. II., p. 462.*

VII. PURITANISM IN NEW ENGLAND.

1. This is Scotch Presbyterianism right over again, Calvin's stern features being stamped upon each one's face, and so the main description of their practice and belief may be omitted. The suffering that they endured for their religion showed the sincerity of their nature, but their case is somewhat similar to that of the Irish who come to this country to escape British oppression and then immediately commence hunting down and persecuting the poor Chinese who have as much right here as they have. The fact that the persecutions of the Puritans existed over two centuries since, while the world was still in shadow, was quite a different thing from practising such stupid inconsistencies under the light of to-day. But Catholic progression is even centuries behind that of Protestants. I will quote only a few facts concerning the old miseries.

2. A law was passed in Massachusetts enacting that for affirming that men are saved by works and not by faith, for opposing infant baptism, for leaving the church when infants were about to be baptized, the offender should suffer banishment; and that whoever denied the infallibility of the Bible, should, for the first offence, "be openly and severely whipped by the executioner," and for the second, "might be put to death." (*Ancient Laws and Charters of Mass. Bay; pub. in Boston, 1814.*)

3. The Puritan laws against "a cursed sect of hereticks, lately risen up in the world, which are commonly called Quakers," provided as punishment on first conviction, twenty stripes; a second, loss of ear, if a man, and if a woman, to be severely whipped; and the third, whether

man or woman, to have the tongue bored through with a red-hot iron. If Quakers returned to the colony after banishment they were to suffer death (date 1656-7).

4. On the records of the Plymouth and Massachusetts Bay colonies, is a barbarous law copied from the Mosaic code (Deut. xxi. : 18-21), signifying that any boy above sixteen years old who should curse or smite his parents should be put to death. Moses was too ignorant to understand that much of the waywardness of the young comes from the hatred and discord implanted in their being before birth, by the parents themselves, as well as by lack of skill in training them after birth.

5. The following as well as others were among the "Capital Lawes" :—

If any man after legall conviction, shall have or worship any other God but the Lord God, hee shall be put to death. Deut. xiii. : 6-17, etc.

If any man or woman bee a Witch, that is, hath or consulteth with a familliar spirritt, they shall be put to death. Ex. xxii. : 18—Levit. xx. : 27, &c.

If any person shall blaspheme the name of God, the Father, Sonne, or Holy Ghost, with direct, express, presumptuous, or high handed blasphemy, or shall curse in like manner, hee shall bee put to death. Lev. xxiv. : 15, 16.

6. From the Rev. Samuel Peter's "General History of Connecticut," I will quote a very few of the famous and infamous "Blue Laws" of that state :—

The judges shall determine controversies without a jury.

No one shall be a freeman, or give a vote, unless he be converted and a member in full communion of one of the Churches allowed in this dominion.

No one shall hold any office, who is not sound in the faith.

Each freeman shall swear by the blessed God to bear true allegiance to this Dominion, and that Jesus is the only King.

No Quaker or Dissenter from the established worship of this Dominion shall be allowed to give a vote for the election of magistrates, or any officer.

No food or lodging shall be afforded to a Quaker, Adamite or other heretic.

If any person turns Quaker, he shall be banished and not suffered to return but upon pain of death.

No Priest shall abide in the dominion; he shall be banished, and suffer death on his return. Priests may be seized by any one without a warrant.

No one shall run on the Sabbath day, or walk in the garden or elsewhere, except reverently to and from meeting.

No one shall travel, cook victuals, make beds, sweep house, cut hair, or shave on the Sabbath day.

No woman shall kiss her child on the Sabbath.

The Sabbath shall begin at sunset on Saturday.

Married persons must live together or be imprisoned.

7. These are a few of the laws that people who called themselves "freemen" lived under. It was quite unnecessary, it might be supposed, for these cold-hearted mortals to make a law against kissing a child, their tendency being to whip more than to give demonstrations of affection, for Solomon had said "spare the rod and spoil the child," and they of course were not going to spoil the child by any such a weak, sentimental matter as love.

8. I have already shown how it is that one phase of Calvinism tends toward liberty while another phase develops a spirit of despotism from its arbitrary nature. It has also been said that the best way to do away with bad laws is to put them into practice, so that their hatefulness may become obvious and cause the legislators to repeal them. These causes led a certain class of Puritans themselves, with Roger Williams at their head, to promulgate, perhaps, the first distinctive announcement of the great principles of religious liberty. For this, the other Puritans drove him from their midst and persecuted him, but finally came over to his ground. — In spite of all its forbidding qualities, the Puritanism and earnest religious spirit of New England has carried its people heroically through many terrific struggles in its earlier life, and now as the more bigoted elements are wearing away New England society and literature are flowering out into much richness and beauty. Boston seems to be the headquarters of

Unitarianism and Spiritualism, although Chicago and San Francisco are also great centres of liberal thought. Boston is called one of the most skeptical cities in the world. It may also be pronounced one of the most moral of all the great cities.

VIII. THE PERSECUTING SPIRIT OF THE OLD RELIGIONS.

1. It is not my purpose to harrow up the feelings of my refined readers with the revolting details of the fiendish and almost infinite styles of torture, burnings and murder that have been perpetrated upon the poor quivering flesh of their brother man in the name of the pure and loving Jesus, but rather to state that nearly all the great Christian reformers of the past, and all branches of the Christian church have been guilty of persecution. The Catholic Church has been the most terrific of persecutors, and many millions of martyrs to her fury cry out against her. But I will quote from Lecky to show that even Protestants have persecuted.

“ In Germany, at the time of the Protestation of Spires, when the name of Protestant was assumed, the Lutheran princes absolutely prohibited the celebration of mass within their dominions. In England, a similar measure was passed as early as Edward VI. On the accession of Elizabeth, and before the Catholics had given any signs of discontent, a law was made prohibiting any religious service other than the prayer book, the penalty of the third offence being imprisonment for life, while another law imposed a fine on any one who abstained from the Anglican service. The Presbyterians, through a long succession of reigns, were imprisoned, branded, mutilated, scourged and exposed in the pillory. Many Catholics under false pretences were tortured and hung. Anabaptists and Arians were burnt alive. In Ireland, the religion of the immense majority of people was banned and proscribed, and when in 1626 the Government manifested some slight wish to grant it partial relief, nearly all the Irish Protestant bishops, under the presidency of Usher, arose to protest in a solemn resolution, against the indulgence. . . In Scotland, during almost the whole period that the Stuarts were on the throne of England, a persecution rivaling in atrocity almost any on record, was directed by the English Government, at the instigation of the

Scotch bishops and with the approbation of the English church, against all who repudiated Episcopacy. If a conventicle was held in a house, the preacher was liable to be put to death. If it was held in the open air, both minister and people incurred the same fate. The Presbyterians were hunted like criminals over the mountains. Their ears were torn from the roots. They were branded with hot irons. Their fingers were wrenched asunder by the thumbkinds. The bones of their legs were shattered in the boots. Women were scourged publicly through the streets. Multitudes were translated to Barbadoes. An infuriated soldiery was let loose upon them and encouraged to exercise all their ingenuity in torturing them. Nor was it only the British Government or the zealous advocacy of Episcopacy that manifested this spirit. When the Reformation triumphed in Scotland, one of its first fruits was a law prohibiting any priest from celebrating, or any worshiper from hearing mass, under pain of the confiscation of his goods for the first offence, of exile for the second, and of death for the third. That the queen of Scotland should be permitted to hear mass in her own private chapel was publicly denounced as an intolerable evil. 'One mass,' exclaimed Knox, 'is more fearful to me than if ten thousand armed enemies were landed in any part of the realm.' In France, when the government of certain towns was conceded to the Protestants, they immediately employed their power to suppress absolutely the Catholic worship, to prohibit any Protestant from attending a marriage or a funeral that was celebrated by a priest, to put down all mixed marriages, and to persecute to the full extent of their power those who had abandoned their creed. In Sweden, all who dissented from any article of the Confession of Augsburg, were at once banished. In Protestant Switzerland, numerous Anabaptists perished by drowning; the free-thinker, Gentilis, by the axe; Servetus and a convert to Judaism by the flames. . . . The right of the civil magistrate to punish heresy was maintained by the Helvetic, Scottish, Belgic and Saxon confessions. Luther, in reply to Philip of Hesse, distinctly asserted it; Calvin, Beza and Jurieu all wrote books on the lawfulness of persecution. Knox, appealing to the Old Testament, declared that those who were guilty of idolatry might justly be put to death. . . . The only two exceptions to this spirit among the leaders of the Reformation seem to have been Zuinglius and Socinus. The first was always averse to persecution. The second was so distinctively the apostle of toleration that this was long regarded as one of the peculiar doctrines of his sect." (Hist. Rat. Vol. II., p. 46.)

2. After considering the above let Christendom, in spite of all its great achievements, be duly humbled and call to remembrance the expression already quoted from the Rev.

Dr. Murray, that "there have been twenty-three hundred years of Buddhism with not a drop of blood in its onward march, nor a groan along its pathway."

IX. THE SPIRIT OF PERSECUTION NOT YET DEAD.

1. Although instruments of physical torture have been nearly done away with at the present day, there is still a great deal of persecution of a more refined character practised by those who are adherents of the harsh orthodoxy yet prevalent against those who may deny the truth of their doctrines. Let a person be converted to Universalism, or Positivism, or Spiritualism, and he will sometimes almost be banished from his own family and the members of his own household will be warned against him, no matter how true he may be to his highest convictions or how upright his life may be. A Presbyterian minister of Illinois had an accomplished wife sent to a lunatic asylum because she embraced Spiritualism ; several gentlemen of my acquaintance have been abandoned and scorned by their own wives for embracing the same belief ; a young lady of Cincinnati who had unconsciously gone into a trance was so rudely treated by her father that she went into spasms ; a young lady of Brooklyn was cut off from her money allowance by her mother, made to sleep in the garret and be a servant to the other members of the family, because she had discovered the divine truths of Spirit communion and would not be false to what she knew to be truth, and thousands of others over the whole country have been so treated by their religious friends that they have had to go with bleeding hearts to a better world for consolation.

2. A magnetic physician who lived near a large Methodist seminary in Iowa, feeling a strong inspiring influence, made many cures of the sick on the Apostolic plan of laying on hands, but was so persecuted that he was almost ready to leave the town. Finally, the parents of a child

that was considered hopeless and given up by the physicians from having fifteen to twenty spasms in a single day appealed to him. "If I cure the child," said he, "will you give me credit for it and make me known to others that may need my services?" "Certainly," was the reply. In a few days he had the child entirely well, but the good religious people hastened to inform the parents that the cure was wrought by help of the Evil One, and so they turned against him and he left the town in disgust. Jesus was treated in the same way when they said "He hath a devil."

3. A Dr. Hoyt, of Wisconsin, was called to the bedside of one who had already said his farewell words to his mourning friends and was expected momentarily to die. In a few minutes, by the aid of manipulation under a strong inspiring influence, he had the man sitting up in bed and thus saved his life. The clergyman present took the doctor aside and told him that "he was evidently assisted by some power beyond the human, but it was the devil." Some time afterward the same clergyman cured his own wife quite remarkably by following Dr. Hoyt's method and feeling an invisible helping power self-conceitedly said "it was the Lord."

4. The beloved city missionary, the Rev. W. C. Van Meter, whose case had baffled the best medical skill of Europe and America, gave a good example of how this miserable superstition that leads fanatical people to be always crying devil, devil! should be treated. When he proposed to go to Dr. J. R. Newton, some one told him "the power proceeded from the devil." "Hurra for the devil then!" said he, "if he can do good at the rate which is reported of Dr. Newton." He then went to the doctor who laid his hands upon his spine and immediately cured him.

5. The Methodists have more spirituality than the other large churches, and its early fathers, such as John Wesley,

Fletcher, Adam Clarke, etc., distinctly announced their belief in the power of spirits good and bad, to influence and commune with mortals. But the church at large, in its worldliness, has fallen from its exemplars and persecuted or driven out some of their grandest men, such as the Rev. Dr. Ferguson and Rev. Samuel Watson of Tennessee, Rev. Dr. Thomas of Chicago, etc.

6. Mr. Henry Kiddle for a great number of years was superintendent of the New York City Schools, and generally acknowledged to be the best superintendent that the city has ever had. Finally he published a work consisting of various spirit communications, advocating the truth of the Spiritual theory, and speaking in all kindness of Christianity, when, all of a sudden, nearly the whole community was hurling anathemas at him. The press, with a spirit of bigotry slightly modified from the times of Galileo, in most cases clamored for his removal from his office. Every penny-a-liner had a sneer or criticism to throw at one who had reached truths above their own small conceptions. Finally, when he felt that he must resign his position, over 2000 teachers voluntarily sent up a petition for his re-installment to the New York School Board. The Board passed resolutions admitting his great services and his unsullied character, but were not noble enough to appreciate the real manhood of Mr. Kiddle in daring to proclaim his opinions in the face of a hostile community, and refused to vote in his favor.

7. Mr. D. M. Bennett, Editor of the *Truth Seeker*, was prosecuted and sent to States Prison by Anthony Comstock, a member of the Young Men's Christian Association of New York, nominally because he had sold a book which discussed marriage and sexual relations too loosely, but really because he was too severe against the orthodoxy of the day. This was proved from the fact that eminent literary men were present to show that the book in question was less obscene than various works that were allowed

to circulate freely in our midst, but their testimony was excluded.

8. The treatment which Mr. F. L. H. Willis received from Prof. Eustis and others of the Faculty while a divinity student at Harvard University, when he was involuntarily made the medium for wonderful spirit manifestations, was almost worthy of the dark ages. He is one of the purest, kindest and most sincere of men, and has raised up hosts of friends in two continents. He is now a graduate of a medical college and a skillful clairvoyant physician.

9. But it would take a whole library of volumes to paint the shadowy and dark deeds that have been performed by what is called the Christian Church. The name of Christ will ever be a precious sound to the wise and good of earth, but considering that the term *Christian* has been so long dragged into the dust, why should we be anxious to use it as a cognomen to our religious organizations? No! we want something broader and more divine than the teachings of the best man that ever lived, which does not stop at the name of Christ, or Buddha, or Zoroaster, or Mohammed, but aspires after the Infinite Perfection as revealed both in the earthly and the heavenly.



CHAPTER FIFTEENTH.

HUMAN LIFE UNDER A SPIRITUAL RELIGION.

I. GENERAL DIVISIONS OF THE HUMAN FACULTIES.

1. WHILE Phrenology cannot be said to have established the full details of the science of Craniology and its relations to mental action of all kinds, still there are great general divisions of the head and face, which, when prominently developed, are certain indications of great general characteristics of mind or body, except in some rare cases where a stoppage in the nerve fibres and blood vessels leading to a particular part of the brain may exclude the mental ethers from that portion and thus paralyze its function. Thus when the reasoning and perceptive faculties are large they cause the forehead to project forward; the lower passional energies are manifested at the base of the brain, on the lower occiput, causing widening of the neck, breadth of the head at the ears, and fullness of the chin and lower face; the Higher Energies develop the upper occiput and give height to the crown of the head, while the sublimest of all the faculties, the heaven aspiring, the spiritual, including the religious and moral aspirations, occupy all the upper front head, giving height and nobleness of aspect to the individual.

2. Dr. J. R. Buchanan, Professor in the Eclectic Medical College of New York, has especially shown that all portions of the brain have their corresponding poles in the bodily organs. The truth is, that the brain itself would be totally inactive and worthless without its correlative bodily portions, the moral and intellectual and spiritual faculties even

requiring that the animal nature should have a proper activity before they can act harmoniously and continuously. While Dr. Buchanan has admirably developed the science of Anthropology and opened up new and promising fields of discovery, we deem it unfortunate that he should sometimes speak of the lower back brain as the region of the "infernal" faculties. We have seen (Chap. Sixth) that there is nothing in the universe of God which is innately infernal or evil, and that it is only the perversion of that which is innately perfect coming from a perfect Maker that is evil. The last chapter has shown that the divinest faculties of all, the religious, when perverted, lead to the most terrible consequences.

3. The truth is that all the faculties are divine, and true holiness or wholeness consists in developing the spiritual, the intellectual, the social, the animal and the general propulsive faculties in unison, all one-sidedness tending toward insanity, disease and misery. If animalism and grossness of idea should become ruling propensities to the neglect of the spiritual and intellectual, it will lead to a ruinous and licentious life and cause the lower head and face to be too much developed, as in fig. 23. This pre-



Fig. 23. Grossness.

Fig. 24. Refinement.

vents all higher styles of beauty, and leads to those perversions of appetite and impulse which drain off and destroy the very fires of life. If the intellectual and religious

faculties should greatly predominate over the animal and social and receive exclusive cultivation, they would tend to exhaust the physical system of its vital forces, and drawing them to the front and upper brain would leave the neck too small, the lower face and head withered and angular, and the body frail and liable to coldness, paralysis, dyspepsia, constipation, etc., leading in many cases to insanity and death. Such an extreme will tend to develop a cold, unsympathetic nature though it may produce a whiteness of purity and integrity somewhat resembling snow. John Calvin is a good type of this style of being, see fig. 21.

4. One may have even the higher energies developed, and possess quick percepts for gaining a knowledge of the external world together with a fair intellectual and religious nature, and yet if the back and lower brain be large, the head broad at the ears, the neck and lower face full, with a strong physique generally, he will be likely to possess a tremendous amount of physical courage, and if rightly directed, will be mighty for uprooting the evil institutions around him, but will be liable at times to be swept off his feet by his torrents of passion, and will not always prove a safe or lovely companion. Such a man was



Fig. 25. Martin Luther.

Martin Luther, a man who, under the immense tide of his own impulses, aided undoubtedly by inspirations from the higher life, rose at times to a moral sublimity of heroism in his warfare against a great and corrupt hierarchy, and yet at other times was entirely overthrown by himself. It will be seen that his neck and lower face and lower head are all very large, that his

perceptives as shown in the prominence of his eyebrows are very finely developed, his reasoning powers as shown by his receding forehead less prominent, while his head is not sufficiently high above the eyes to give a very high religious or spiritual type of character. The gentle Melancthon in a letter to Theodore says, "I tremble when I think of the passions of Luther; they yield not in violence to the passions of Hercules." In the same letter he acknowledged that Luther sometimes inflicted blows upon him. Calvin wrote thus: "Luther is extremely corrupt. Would to God he had taken pains to put more restraint upon that intemperance that rages in every part of him." In another place, however, Calvin calls him "The Restorer of Christianity." In his table talk Luther remarks, "I burn with a thousand flames in my unsubdued flesh; I feel myself carried on with a rage towards women that approaches towards madness. I who ought to be fervent in spirit, am only fervent in impurity." Poor Luther! neither the religion of his day nor that of later times has been philosophical enough to completely save such a nature as his by bringing about self-control through psychophysical laws. But after all let us rejoice in Luther, for had it not been for his grand heroism in battling with Catholicism, who knows but we might still be in the condition of Spain during the seventeenth century.

II. THE HIGHER REALM OF THE BRAIN.

1. The first developments in all things are the crudest. Taking mankind at large, the animal and lower nature has thus far been in the ascendancy, though an increasing number have developed the intellectual nature while comparatively few have reached the realm of pure religious aspiration and true spirituality.

2. One class of liberals, including even some Spiritualists, seeing how much the world has been cursed by its religions in the past, are advocating the doing away with

all religions and the substitution of science in its place. But the voice of God in nature has pronounced decidedly in favor of religion, by giving to man the religious and spiritual faculties, and placing them in the very dome of that palace of the human soul, the brain. This has often been tested by all of the phrenologists, including Gall,



Fig. 26. William Howitt.

Spurzheim, Combe, Elliotson, Buchanan, the Fowlers, etc. Dr. Elliotson, Dr. Buchanan, the Fowlers and others, have charged the organs of sensitive persons with psychomagnetism by holding the finger on different portions of the brain, in which case the subject would, for the time being, be entirely under control of the emotion awakened by the organ, so that the brain could be mapped out with a good deal of minuteness. It has been found that the facul-

ties manifest nobler emotions and traits as they approach the summit of the head and become more gross and allied to the animal nature as they approach the base of the brain. I have reproduced from a steel engraving in Sartain's Magazine, the noble head of the late William Howitt of England, who from his massive and lofty upper brain affords an admirable specimen of high moral and religious development. The names of William and Mary Howitt are known and beloved over all England and America, and their long lives spent together, afford a beautiful example of conjugal harmony. With a loving and cheerful trust they turned toward the Heavenly Father, and daily held sweet communion with the departed friends and angels of the better life. Although the upper face is so finely expanded, the lower face has a fair though perhaps not quite large enough development. Compare this face with that of Leo. X., or Calvin, or Luther, or with the troubled and gloomy countenance of the Rev. Henry Owen, D. D., a Welsh theologian born in 1716. Judging by Mr. Owen's face, one would conclude that, this world is indeed "a vale of tears," and that Heaven itself is a great way off and rather uncertain at that.

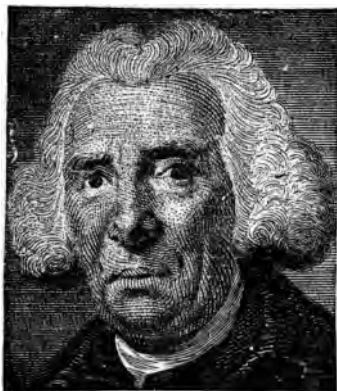


Fig. 27. Henry Owen, D. D.

3. The upper head then, the home as it is of benevolence, veneration, spirituality, hope, conscientiousness and the heavenward aspirations, is the central region of the highest and holiest emotions of the human soul, and if balanced with a properly developed lower brain and a good physical system, leads to the greatest possible joy

and harmony and exaltation of life. If the lower brain is very large and active, it will sometimes send up such a tide of the grosser animal ethers through the upper brain as to pervert its diviner impulses and cloud even the reasoning powers of the front brain although the upper and front brain may be large, as was the case with Daniel Webster in his later years when led on by the stimulating drinks and other influences of political life. The religious and ethical portion of man's nature, however, should be cultivated and unfolded with such power, and the reasoning faculties and percepts so expanded by scientific facts and principles, as to enable him to draw off, modify or control any excessive action of the animal appetites and passions.

4. Having given this general, brief glimpse of the encephalon and some of the fundamental principles that govern it, it is proper now that I dwell more especially upon the spiritual and religious department of being and its relations to human life. This, which constitutes the very sun-realm of the soul and the window through which Heaven's own light is let down upon man, has never yet been manifested in its full glory upon our planet. Let not my reader presume that when I speak of this realm of religion, I am preparing to inflict upon him something gloomy, unnatural and forbidding, after the old conception—but rather to hold up the sweetest and grandest elements of human life, as well of celestial life, to his view.

5. There are many persons who possess an interior or clairvoyant vision which enables them to discern the character of individuals by means of the exquisite lights and colors, too fine for ordinary vision, which radiate from all parts of the head. In a high and pure nature, the whole upper brain sends forth hues of transcendent beauty quite superior to anything in the external universe, and manifest the spiritual and nobler attributes of the soul. In a low nature, the whole head sends forth a more cloudy and

dark emanation, especially in the back lower brain where the animal passions manifest themselves. Under passion or excitement, there are lurid gleams, like flashes of lightning, darting in various directions from the individual, and it becomes especially evident why a restless and unbalanced nature may cause uneasy sensations to all sensitive persons in his vicinity. Some natures, however, who are not thus imperfect, cause discordant feelings in those who are too much like themselves, on the law that "similar repel." It is not necessary, however, for me to devote much time to the fine psychic colors and forces in this place, having given a somewhat extensive space and illustrations to this subject as well as to the interior machinery of life in the Principles of Light and Color. Suffice it to say that this subject reveals a wonder-world of forces connected with the human mind that take hold upon infinity and give man a new key to understand and recreate himself.

III. SPIRITUALITY IS ENNOBLING.

Spirituality, whether possessed on the one side by the ordinary church member, by the member of the "holiness" circle, or by the society of Friends, in which a supposed communion of soul with the Most High is enjoyed, or, on the other side, by the more philosophical Spiritualist who feels the pulsations from the angel world, tends to exalt the feelings, to purify the affections and lift one above the cares and corrupting influences of the world. The great mass of church members are not spiritually minded but are immensely absorbed in money-getting and the race for position in the fashionable or religious world. Many so-called Spiritualists also are devoid of true spirituality and come to the sacred gateway of mediumship as an idle curiosity, or for the help of spirits in carrying out some worldly schemes. If human life is ever to be made absolutely true and noble and trustworthy in time of temptation, in the family, in society, in the church, in busi-

ness transactions, in the political world, the divine fire of spiritual power must burn in the soul and be kindled freshly each day from Heaven.

IV. SPIRITUALITY BEAUTIFIES THE COUNTENANCE, WHILE ANIMALISM AND RUDE IMPULSES DEFORM IT.

1. We have seen in Chapter Thirteenth, II., how the beauty of all objects in nature depend upon their exemplifying in their structure moral and religious perfection, while they would become exceedingly ugly in case they should exemplify lawlessness and imperfection. In the human countenance this is still more pronounced, there being not only harmony and grace of outline and color, but in a spiritual nature a beauty of the soul within which is



Fig. 28. Spirituality.

above all laws of art to produce or all words to describe. It is true that the highest beauty consists in the combination of the greatest number of perfections at the same time, and that the beauty of the face and form is greatly enhanced by combining physical health and elasticity with spiritual development, although every one has been cognizant of cases in which an

old withered face has been illuminated with a strange sweetness and fascination from the interior light. Compare the calm and pure expression of William Howitt, fig. 26, also figs. 28 and 29,



Fig. 29. Bright Eyes.

with Leo X. (fig. 19), the greatest epicure of his age, also with the Rev. Henry Owen, fig. 27, whose religious faculties are small, also with Luther, fig. 25, especially with figs. 30, 31, 32 and 33. In fig. 30 a woman is represented as bidding defiance to her



Fig. 30. Defiance.

rival, and as in figs. 31 and 32, the features are thrown into a rude angularity which destroys all beauty. Should she keep up this unlovely feature of hatred for a sufficient length of time, it will become permanently stamped upon her countenance, and this alone will repel the lover on whose account her rude feelings have been manifested. Fig. 33 shows the rude features developed by a stern avocation. Fig. 31 represents one in whom the influence of alcohol has already become triumphant, having poisoned his blood, destroyed his kindliness of nature, and painted animalism and grossness all over his nose, cheeks and eyes, which latter are bleared and evil.

2. Not only does a benevolent and spiritual nature thus develop beauty of form and expression, but tends to grace and elasticity of motion, to musical inflections of the voice, and to refinement and tenderness of manners toward others. True spirituality and conscientiousness will rise quite



Fig. 31. The Rum Bloat.



Fig. 32. Anger.



Fig. 33. Rude Countenances.

above the deceptive style of etiquette advocated by Chesterfield and too generally practised in Europe and yet will avoid all rudeness of word or deed. My experience in Europe leads me to feel that there is a higher and better system of etiquette with more of the soul of refinement among a certain cultured and high-toned class of Americans than that which prevails even among the superior classes of Europe, although many of our people could, with great advantage, have some of their sharp corners rubbed off by mingling with the better class of Europeans, receiving their good points and omitting their unwise and insincere features. A New York newspaper has given a whole page of matter, quoting from a writer who professes to have been familiar with the Court society of Europe, which he proceeds to explain as a model for others. He gives one code of manners for the upper classes and another for ordinary mortals, and a system as a whole which tends to bury the noblest impulses, in many cases, under a web work of petty forms. How long shall we toady to such ideas?

3. Malte Brun says, "Our body depends on our intelligence." "Degeneracy," says Mr. J. W. Reynolds, "lowers both the moral and physical state; as a rule, the worst men are of the worst color." It is proper for us to remember that there are two sides to this question, one of which is that the culture of intelligence and spirituality will beautify the physical system, while the other is that a well directed development of the physical system will give the greater capacity for intelligence and spirituality.

V. SPIRITUALITY MUST BE DEVELOPED THROUGH SPIRIT COMMUNION.

1. In other words, a faculty must grow strong through its normal exercise. It has been definitely established by Dr. J. R. Buchanan and others, that there are special portions of the brain which are sensitive to influx from the

spirit world, while in fact the upper brain generally, which is anterior to the occiput, and reaching somewhat down the temples, is the realm of aspiration after the celestial, the holy, the sublime, the beautiful, the true, the good. The refined psychic electricities being more ethereal than the ethers of the rest of the system, gravitate naturally to the very summit of the human structure, and are the most easily used by spirits as fit media for conveying impressions to man. There are many persons whose front and upper brain is rather low, although their intellect otherwise may be good, and who being somewhat deficient in the spiritual and religious perceptions, find it almost impossible to believe that there is an invisible world of spirits, and they are doubly sure that these spirits can never make themselves known or seen by human beings. These persons who by their natural constitution are blind and deaf and dumb with reference to these higher spiritual glories, just as some persons are blind to colors or deaf to musical tones, are entirely ignorant of their own ignorance, and considering themselves "experts" in this department, will coolly describe the whole range of great minds that advocate spirit communion as being either deluded or dishonest. The less adapted they are to understand the subject, the more positive and unceasing they seem to be in clamoring against it. Among these are such minds as Dr. Hammond the surgeon, Dr. Beard and Dr. Vander Weyde, all of New York, and a greater name, that of Dr. William B. Carpenter of England. The writings of the latter gentleman have been taken up, analyzed and sifted, and the unfairness of his methods exposed in the most scathing manner, by Alfred Russell Wallace, F.R.S., the eminent English Naturalist, and Dr. J. R. Buchanan, of New York.*

* The reader may find much of these discussions in a work published by Colby and Rich of Boston, under the title of the *Psycho-Physiological Sciences and their Assailants*. The same book consists of very able smaller tracts by Epes Sargent and Darius Lyman. "The Proof Palpable of Immortality," by Epes Sargent; "The Debatable Land," by Robert Dale Owen, and many others, are admirable works for investigating minds.

2. This is not the place to introduce the evidence of the truth of spirit phenomena, but I would remark that the amount of evidence is simply overwhelming, and *I deem it utterly impossible for any candid mind to investigate the subject thoroughly and perseveringly without becoming convinced of the reality of Spirit communion.* Alfred R. Wallace in his "Defence of Modern Spiritualism," asks his readers "to consider the long roll of men of ability who, commencing the inquiry as skeptics, left it as believers, and to give these men credit for not having overlooked, during years of patient inquiry, difficulties which at once occur to themselves. I would ask them to ponder well on the fact, that *no earnest inquirer has ever come to a conclusion adverse to the reality of the phenomena*; and that no Spiritualist has ever yet given them up as false."

3. In Great Britain they have still on their statute books a stupid "Act for the Suppression of Vagrancy," which was made the handle for prosecuting and persecuting Henry Slade and others. The British National Association of Spiritualists is circulating a memorial to the Home Secretary of the British Government, asking that the construction of this act against mediums should be avoided, as follows:—

"Without pretending to mention more than a few typical names, your memorialists would draw your attention to the fact that among those who have investigated and satisfied themselves of the reality of some of the phenomena of modern Spiritualism are ranked the names of Archbishop Whately; the late Professor de Morgan, President of the Mathematical Society of London; the late Dr. Robert Chambers, F. R. S. E.; the late Dr. William Gregory, F. R. S. E., Professor of Chemistry in University of Edinburgh; the late Lord Brougham; Dr. Lockhart Robertson, F. R. S., long one of the editors of the *Journal of Mental Science*; the late D. J. Elliotson, F. R. S., sometime President of the Royal Medical and Chirurgical Society of London; the late W. Howitt; the late Dr. Ashburner; the late George Thompson; Mr. T. Adolphus Trollope; Mr. Epes Sargent, of Boston, U. S. A.; Governor Tallmage; the late Hon. J. W. Edmunds, sometime Chief Justice of the Supreme Court of New York; the late Hon. R. Dale Owen, sometime

Minister of U. S. A. at the Court of Naples; the Hon. J. L. O'Sullivan, sometime Minister of Confederate S. A. at the Court of Portugal; the late Professor Mapes, the eminent chemist, U. S. A.; the late Dr. Robert Hare, Professor of Chemistry at Harvard University, U. S. A.; the late Lord Lytton; the Earl of Dunraven; Mr. S. C. Hall, F. S. A.; Captain R. F. Burron, H. B. M. Consul at Trieste; Miss Martineau; Mr. H. G. Atkinson, F. G. S.; the late Mr. Serjeant Cox, President of the Psychological Society of Great Britain; the Baron and Baroness von Vay; the Baron von Dirckinck-Holmfeld; Dr. Robert Friesé, of Breslau; the Baron du Potet; Mons. Camille Flammarion, the well-known astronomer; the Comte de Bullet; Count A. de Gasparin; M. Léon Favre, Consul General of France; the late Baron L. de Goldenstube; Hon. Alexandre Aksakof, Russian Imperial Councillor; the late Prince Emile de Sayn Wittgenstein; His Imperial Highness Nicholas, Duke of Leuchtenberg; the late Abraham Lincoln, President U. S. A.; Mr. W. Lloyd Garrison; William Crookes, editor of the *Quarterly Journal of Science*, Fellow, Gold Medallist, and Member of the Council of the Royal Society; Cromwell Varley, F. R. S., C. E.; Lord Rayleigh, F. R. S., Professor of Experimental Physics in the University of Cambridge; Lord Lindsay, M. P., F. R. S., President of the Royal Astronomical Society; A. R. Wallace, F. R. G. S., the eminent naturalist, sometime President of the Biological Section of the British Association for the advancement of Science; W. F. Barrett, Professor of Physics in the Royal College of Science, Dublin; Professor Ch. Cassal, LL. D.; Professors Wagner and Butlerof, of the University of St. Petersburg; Dr. Maximilian Perty, Professor of Natural Science in the University of Berne; Dr. Franz Hoffmann, Professor of Philosophy, Wurtzburg; Professor Friedrich Zöllner, of Leipzig, the eminent physicist, author of "Scientific Treatises," "Transcendental Physics," etc., whose recent researches in this subject have attained a Professor of Physics in the University of Leipzig, also the author of many volumes bearing on the general subject of Psychology; Professor Scheibner, the renowned world-wide fame; Gustave T. Fechner, teacher of mathematics in the same University; W. E. Heber, also Professor of Physics in the University of Göttingen, and known as one of the main workers in connection with the doctrine of the Conservation of Energy; J. H. von Fichte, Professor of Philosophy at Leipzig; not to mention many eminent members of learned societies in our own country, and a vast number of names eminent in literature, science, art, and in the ranks of social life, which we have no authority to mention."

Very many eminent scientific and literary names are omitted from the above list, such as Prof. Corson, of Cor-

nell University ; Gerald Massey, the Poet ; the Rev. John Pierpont of Boston ; Victor Hugo, called the "Grand Spiritualist" in France, etc., etc. "The most learned men in Europe to-day are Spiritualists," said Léon Favre, Consul General of France, to Dr. Peebles.

4. The noble William Howitt, so scholarly and cultured, writes thus to the *Dunfermline Press*, England :—

"Sir,—Who are the men who have in every country embraced Spiritualism ? The rabble ? the ignorant ? the fanatic ? By no means. But the most intelligent and able of all classes. When such is the case, surely it becomes 'the majority of reflecting men,' to use the words of your editor, to reflect on these facts. Let numbers go for nothing ; but, when the numbers add also first-rate position, pre-eminent abilities, largest experience of men and their doings, weight of moral, religious, scientific and political character, then the man who does not look into what these declare to be truth, is not a reflecting, but a very foolish and prejudiced man. Now, it is very remarkable that when we proceed to enumerate the leading men who have embraced modern Spiritualism, we begin also to enumerate the pre-eminent intellects and characters of the age. . . . Turn to France. The shrewd Emperor, the illustrious Victor Hugo, the sage and able statesman Guizot, one of the most powerful champions of Christianity, are Spiritualists. So is Garibaldi in Italy. In England you might name a very long and distinguished list of men and women of all classes, Spiritualists. If you had the authority, you might mention names which would startle no little those who affect to sneer at Spiritualism. It is confidently said that a Spiritualist (Queen Victoria) sits on the throne of these realms, as we know that such do sit on the thrones of the greatest nations of Europe. We know that the members of some of the chief ducal houses of Scotland, and of the noble houses of Ireland and England, are Spiritualists. Are all these people likely to plunge their heads and their reputations into an unpopular cause without first looking well into it ? But then, say the opponents, the scientific don't affect it. . . . Scientific men of the first stamp *have* examined and reported it as a great fact. Scientific men by the hundred and the thousand have done it, and yet the crowd go on crying for a scientific man. . . . It is time that all this folly had an end. . . . And pray, my good friend, don't trouble yourself that your neighbors call you mad. You are mad in most excellent company. All the great men of all ages who have introduced or accepted new ideas were mad in the eyes of their cotemporaries. As I have said, Socrates and Christ and St. Paul were

mad; Galileo was mad; De Caus was mad; Thomas Gray who first advocated railways, was declared by the *Edinburgh Review* mad as a March hare. They are the illustrious tribe of madmen by whom the world is propelled, widened as by Columbus, and enlightened as by Bacon, Newton and Des Cartes, and the rest of them, who were all declared mad in their turn. And don't be anxious about Spiritualism. From the first moment of its appearance to this it has moved on totally unconcerned and unharmed amidst every species of opposition, misrepresentation, lying, and obstruction, and yet has daily and hourly grown and spread and strengthened as if no such evil influences were assailing it. Like the sun, it has traveled on in its course unconscious of the clouds beneath it. And whence comes this? Obviously from the hand which is behind it—the hand of the great Ruler of the Universe.”

5. The *Chronicle and Examiner*, a leading Baptist journal, uses the following language (1878):—

“Despite all these hindrances, Spiritualism has grown until it is not only the most widely accepted of the somewhat numerous religions of the United States, but embraces, we are credibly informed, more of wealth and culture and social distinction than any other—as indeed is not unlikely, since it embraces among its adherents and semi-adherents considerably more than one-half of our population. Prominent among its adherents, we are told, are many eminent clergymen of all denominations; although these, possibly to spoil the Egyptians, still retain a nominal connection with the old religion, and ostensibly preach the old doctrine.”

6. It is no doubt a mistake to affirm that “considerably more than one-half of our population are adherents or semi-adherents of Spiritualism.” Certainly a large number of wealthy and eminent people, in the church and out, are believers in spirit communion who do not choose to make it public, first, perhaps, because they have not the moral courage to come out in the face of their friends, and secondly, the public press and the pulpit have misrepresented and blackened the cause to such an extent that whoever should espouse it openly would be liable to be misunderstood. In Chapter Second and its notes, the reader will find a few facts in proof of Spirit Communion.

7. Thus much have I said and quoted to show what a

body of cultured and superior people have tested this sublime fact of spirit communion, and to show to my readers what a beautiful privilege, yes, what an imperative duty it is for them to avail themselves of it. To show this still more strongly and to prove the glorious possibilities of man's future, I shall now submit still further facts.

VI. SPIRIT COMMUNION THE BASIS OF ALL RELIGIONS.

1. Brahminism, Buddhism, Christianity, Mohammedanism and the other great religions, all build upon revelations from the spirit world. It has been said that if you take Spiritualism out of the Bible its vitality and power would be gone.

2. How little can man know about the destiny of his spirit, or the nature of the spirit world aside from spirit communion. Until we can learn about the existence of spiritual beings, how can we be expected to know about the great Father Spirit who presides over all? and unless we can learn something of the nature of Deity, where is any basis of religion to be found?

3. Mr. Epes Sargent in his "Scientific Basis of Spiritualism," p. 169, says, "The inquiry is not whether Spiritualism may be favorable to religion, but whether it is true. And yet it has been the very life-blood of all the world's serious religions; and, if there is to be a religion of the future, the basis must be a scientific belief in the immortality of man. If we can once realize what Spiritualism makes known to us, that a finite spirit can manifest its existence by exercising a preterhuman power over matter in many intelligent ways, it makes scientifically possible the existence of an Infinite Spirit, conscious, intelligent and omnipotent."

William Howitt, in the Preface to his "History of the Supernatural," after showing by an immense array of facts that the "supernatural," or more properly the superhuman, is found in the Bible as well as in all nations and ages,

says : " If you could crush it in the Bible there yet remains a little task for you—you must crush it in the whole universe, and to do that you must crush the universe with it, for it exists everywhere, and its roots are in the foundation of all things."

4. Mr. Alfred Russell Wallace, F.R.S., says, " Spiritualism is an experimental science, and affords the only sure foundation for a true philosophy and a pure religion. It abolishes the terms 'supernatural,' and 'miracle,' by an extension of the sphere of law and the realm of nature; and in doing so it takes up and explains whatever is true in the so-called superstitions, and so-called miracles of all ages. It, and it alone, is able to harmonize conflicting creeds; and it must ultimately lead to concord among mankind in the matter of religion, which has for so many ages been the source of unceasing discord and incalculable evil; and it will be able to do this because it appeals to evidence instead of faith, and substitutes facts for opinions; and is able to demonstrate the source of much of the teaching that men have so often held to be divine." *Defence of Modern Spiritualism.*

VII. SPIRITUALISM IS FOUNDED UPON FACTS, OTHER RELIGIONS MORE UPON TRADITIONS.

1. Spiritualism rests upon the demonstrated facts of the living present, while the ordinary church sects rest upon accounts of some extraordinary occurrences which took place two thousand years or more in the past. Spiritualists rest upon a scientific basis, and build on eternal law which is active now and always, while the creedist does not pretend that the miracles and prophecies on which he builds can be tested to-day, but were simply matters recorded in the distant past, and declares you an infidel if you doubt the infallibility of such records.

2. In his "Notes for Sermons," Theodore Parker says: "In 1856 it seemed more likely that Spiritualism would

become the religion of America than in 156 that Christianity would become the religion of the Roman Empire, or in 756 that Mohammedanism would be that of the Arabian populations: (1) It has more evidence for its wonders than any historic form of religion hitherto. (2) It is thoroughly democratic, with no hierarchy; but inspiration is open to all. (3) It is no fixed fact—has no *punctum stans*—but is a *punctum fluens*. (4) It admits all the truths of religion and morality in all the world sects.”

3. Theodore Parker, who thus admits that Spiritualism builds more on evidence than any other religion, and is truly eclectic from adopting the truths of “all the world sects,” was not himself a Spiritualist but a great souled man who could perceive the excellencies of all systems and creeds.

VIII. SPIRITUALISM IS THE ONLY RELIGION WHICH DEMONSTRATES IMMORTALITY.

1. To man the most momentous question in earth or Heaven is that pertaining to his immortal destiny. The eminent thinker, Thomas Buckle, says: “The doctrine of immortality is the doctrine of doctrines: a truth compared with which it is indifferent whether anything else be true.” In the great procession of being earthly life is but a moment, and if that were all, humanity would be but a bubble, and all events connected with it of comparatively small importance. If man is to live and expand through eternal ages, to press onward toward the infinite Glory while suns and systems fade from the sky, his destiny is sublime beyond even angelic power to conceive. Every clairvoyant eye, every true seer in looking in upon the higher realms of being, perceives landscapes, skies, palaces, lakes, fountains of light, angelic beings and a divine panorama of worlds which are resplendent beyond all mortal power of understanding, while a few have been able to reach out into the radiant and electrical atmosphere of the inner

life, feel its thrills of indescribable joy and listen to strains of music more entrancing than earthly minds have ever known. Is it not a noble religion combined with a noble science that can demonstrate to man the importance of his own being which thus takes hold upon infinity? Is it not still more important to teach him so to live that he may the better rise into celestial realms of joy and usefulness rather than grovel for ages in the darkness of an undeveloped life?

2. It is common to hear people say that they "don't care about studying into the future life—that one world at a time is all that they can attend to, and that if they live rightly here they will be all right hereafter." There is a kind of stupidity in such talk which comes from the materialism in which the age has been steeped, and this materialism has run mad in the minds of not a few who will go so far as to say they do not wish to live hereafter. Suppose that an effort be made to get the earth-blind perceptions of these persons open—that some superior being could meet them and inform them that if they will pursue the right course, they shall become heirs to palaces built of precious stones, with park and grounds more beautiful than were ever seen on earth—that jewels and riches and works of art finer than any earthly prince ever enjoyed shall be theirs—that the most charming society of both sexes radiant with goodness should wait to welcome them there, and then suppose they should tell their kind informer that they did not consider such things of any importance and had no time to attend to them. Would not this look like insanity? If we undertake a journey to Europe, to California or elsewhere, we will study into the lands to which we go and make due preparation therefor, but with reference to that journey to the land of immortal being, a million times more important than any trip on our little planet here, people will go to sleep until the wheel-work of time shall sweep them forever away

from the scenes of this perishable life and land them on the eternal shores. In making these remarks I am by no means advocating the neglect of the affairs of this life, for the true knowledge gained from the higher life enables us to live far more correctly and happily in our earthly career.

3. There are numerous members of the Christian Church who are in an agony of doubt about the immortality of the soul. A clergyman of the Church of England wrote to Judge Edmonds for the proof that Spiritualism gives of a future life. Several similar cases have come under my immediate notice. Christians usually believe in immortality but alas! how ignorant are they of the everlasting future toward which they hasten. What thousands of them long for knowledge of the eternal life while in public they proclaim with the greatest assurance the only pathway of salvation, and the everlasting destruction of those who do not walk in just such a rut of belief. They very commonly fear to be seen investigating the subject through Spiritual phenomena in the presence of mediums, and if they turn to the Bible, there is almost nothing definitely stated there excepting the terrors of an everlasting hell which priests in all ages have used with such effect. It is said that Jesus rose from the dead and thereby demonstrated immortality to man. But if Jesus was God as the orthodox say, does his resurrection prove that frail man is also immortal? The Jewish Scriptures are so indefinite on the subject of a future life that a whole sect of the Jews called the Sadducees were and are materialists. Speaking of a future life as taught in the Bible, Henry Ward Beecher uses the following words:—

“ There is not a single instance in the whole five books of Moses where it is addressed to men as a motive of conduct; all ideas of reward and punishment being relative to this life. . . . And there is nothing taught in the New Testament that is specific as to Heaven, whether it is a thing or a place. There is no account given of its government, or of the experience of those

that are there. A thousand questions, therefore, are not answered which a thousand not unnatural inquisitive spirits now ask."

4. A writer in *Scribner's Monthly* states that while walking with Professor Tyndall, the eminent scientist, he was advocating the immortality of the soul. He admits, however, that when Tyndall asked him for his proof, he was quite overthrown and unable to furnish it. The science of to-day demands its facts and not finding the ability in our churches to furnish these as a basis of religion, have turned far too much towards atheism. The time is fast approaching when our clergymen will be so pressed by the keen eyed men of science, that they will be absolutely thrown off their feet unless they flee for refuge to the marvelous spiritual phenomena of the day.

5. John Wesley was accustomed to manifestations from invisible sources from childhood, and the fact of his inspiration will account for some of his power in founding a great church. "He healed the sick" says a distinguished English author, "by prayer and laying on hands." "He declared if he gave up faith in witchcraft, he must give up the Bible. When asked whether he had himself seen a ghost, he replied, 'No, nor have I ever seen a murder; but unfortunately I am compelled to believe that murders take place, almost every day, in one place or another.' Warburton attacked Wesley's belief in miraculous cures and expulsion of evil spirits; but Wesley replied that what he had seen with his own eyes he was bound to believe; the bishop could believe or not, as he pleased."

IX. SPIRIT COMMUNION ROBS DEATH OF ITS TERROR.

1. Spiritualism takes away the fear of death by proving that it is only the birth into a better life—a transition frequently from pain, disease and darkness into peace and marvelous light—that it is not a sinking into utter nihilism and endless silence according to the materialistic theory,

nor a plunging into an awful abyss of eternal destruction to be tortured by demons of darkness and devouring flames according to the ordinary churchianic theories. It *proves*, not theorizes, showing that the true soul rises into a glorious fruition and diviner activities.

2. To those left behind, Spiritualism wonderfully mitigates the pangs of death when it comes to remove dear friends, for it lifts the curtain between the two worlds and shows us their dear forms, their loving countenances and their tender words. More than that, it assures us that as their souls ripen in the better life their love grows more earnest and deep for us than when on earth, and that they can in many cases pour down precious influences sometimes to warn and sometimes to cheer us, especially if we keep ourselves ever receptive to the finer and purer forces.

3. It will not be necessary to enlarge upon this head here, as in the Chapter Seventeenth, treating of Death under a Spiritual Religion, many details will be given.

X. SPIRITUALISM IS THE MOST JOY INSPIRING OF RELIGIONS.

1. It gives joy to many bereaved and crushed hearts by bringing back the dear ones who have passed beyond the veil. Brief mention may be made of some cases.

2. When Dr. F. L. H. Willis was holding a seance at the residence of a nobleman in Italy, a materialistic gentleman who was in deep grief from the loss of a wife, who, as he supposed had passed away forever, was overjoyed on receiving the full proof that she still lived and retained all her love for him.

3. An esteemed American poetess lost a beautiful daughter, and for two years thereafter the light and joy of life seemed to have left her in a state of almost despair, until one morning just as she woke up, she saw her own daughter looking down upon her with the sweetest smile, and then gradually moving upward and away from her.

“Stay, dear Edith!” she exclaimed. “Not now, dear mother,” was the reply; but the excitement of the mother was so great that she could no longer see her dear one. From that time onward her life became full of sunshine, for now she realized that her daughter was not lost, but was simply waiting for her. In this place it is proper to remark that spirits can often impress their presence and words upon their friends just before getting fully awake from a sleep, as then they are sufficiently negative to receive this impression, and sufficiently conscious to realize and remember it. Some impressions in the form of dreams are given in this way.

4. My own happiness seemed complete as the presence of all my dearest relatives and friends in spirit life was made known to me through the mediumship of a Mrs. Staats, of New York, a lady of high character who had never heard of me—when my brother, a physician, came and wrote in the same tall and cramped hand with the same style of capitals that he formerly adopted while in earth life, giving even his middle name which no one in the whole city knew—and when my mother and grandfather and others were described to me and their names given, and when all talked of old family matters and manifested their undying love, and watchful care over me. In spite of the dark forebodings and upbraidings of kind but mistaken friends who were quite ignorant of the whole subject except as they had heard of its forbidding features, my joy was greater than I had ever before experienced, and this was increased as I began to feel the influx of these divine spiritual forces for myself and get glimpses of a universe incomparably more refulgent and exquisite than that which is external. Another great joy was the new world of knowledge revealing the secrets of force and the laws of life, that was opened up to me through this higher inspiration, the new and purifying spirit influences by means of which some alarming elements of disease were eradicated

from my system so that I have not had a sick day since, and the new magnetic and healing power that I received, by means of which I was enabled to save many lives, cure many severe diseases, and lift up various persons from drunkenness, licentiousness and insanity. While a member of church, I always aimed to be useful, and my experience was attended with some enjoyment ; but I was starving for a knowledge of spiritual things and of the life to come, of which the church was ignorant, was wholly unacquainted with the true method of spiritual culture, and when at times I caught a realizing sense of the pall of gloom and destruction that, according to church tenets, was resting upon a majority of mankind, it would weigh upon me like an incubus, and I felt that very many of the pleasures and recreations which now I know to be so innocent and necessary, were hazardous to the immortal soul that was so rapidly sweeping onward toward "a dread eternity." When the dear friends beyond the veil began to show what they called the fiendishness of the doctrine of everlasting punishment, and showed me that the spirit life was a natural one with no such thing as any hell excepting as one suffers from the violation of moral law, and when I saw my cherished church dogmas falling to pieces before my awakened reason, I experienced for awhile much agony of feeling, realizing what a terrible thing it would be to go wrong in that which takes hold upon eternity, or to mislead my own family or my fellow-beings as well as my own soul. I fled to Christian Spiritualists and to the best thinkers of the church for help, but their arguments could not stand for a moment against the great truths that were coming up for solution. Finally, when I looked upon the great volume of nature which is certainly God's own book, and saw everywhere the divine love and perfection and upward progression therein developed, I began to see, with entire clearness, that the broad and delightful principles announced from the spirit world were in exact harmony

therewith, as already explained in Chapters Sixth, Ninth, etc. This gave me a new joy and a new desire to help my fellow-man out of the narrow creeds and the dark ruts of belief up to the mountain of Truth, up into the sunshine where the range of vision embraces the world's landscape lying below.

5. It is said by Mr. Thomas Shorter that G. L. Ho-yoake, the founder of English Secularism, "which like Positivism denies or ignores God and a future life, in a passage of great tenderness and pathos, describing the death of his child, avows that even to *him* a pure and rational faith in immortality would be more congenial than the cold negations and dreary platitudes to which his life had been mainly devoted."

6. But the joy of spirit communion does not come alone from softening the terrors of death, from giving back the loved and lost, from opening up immortality, from revealing the glory of a better life, from disclosing new and higher fields of knowledge, or from kindling a greater life power in the physical system, but those who cultivate the spiritual forces and become sensitive to them, receive a thrill of indescribable happiness as the influx from the higher life rests down upon them. Swedenborg, one of the most remarkable of mediums who held direct communion with the higher life for many years, remarked as follows: "I have had joys and happiness such as no other man, I suppose, has felt in the universal world; and these both were more and more exquisite than any mortal can imagine or believe." Dr. May, formerly of New York, was happy as a prominent and active church member for several years, but his happiness was greatly enhanced when he became acquainted with the laws and realities of spirit communion. He repeatedly remarked to me that his joy was like an ever-flowing stream, and his communion with the blessed beings of the higher life was sweet beyond description. His sympathy and love for all humanity became intense, and

when any severe remarks were made about others he remained silent. But his great attention to the other life did not lead him to neglect this. He was impressed to go far out of his way at one time to visit an unknown family, having reached which he asked if some one was sick there. He was told that a lady was sick and had been bed-ridden for some time. He asked to be taken to her. Having reached her bedside he took her hand, and acting under the impulse of a great power, bade her arise. Immediately the lady rose and considered herself well. The people of the house, utterly astonished, asked who he was. "I am the brother of Jesus of Nazareth," exclaimed the strange being, and immediately left for his home.

XI. SPIRIT COMMUNION PROMOTES CIVIL AND RELIGIOUS FREEDOM.

1. An eminent Russian authority has informed me definitely concerning the method through which the Czar Alexander II. was influenced by the spirit of his father, the Emperor Nicholas, to free the forty million serfs of Russia. Mr. D. D. Home, the favorite medium of kings, was the instrument on this occasion, and three other gentlemen besides the Czar are said to have been present. Aided by the aura of Mr. Home,* the spirit father materialized his spirit form and was immediately recognized by the son, who moved backward as the father approached, to the corner of the room, and in some terror sank down upon his knees before him. The father then commanded him to free the serfs of Russia. The excitement of Alexander was so great that he lay upon a sick bed for two weeks, after which he rose and by his royal ukase gave freedom to the serfs. Even though this freedom was imperfectly accomplished it was a step in advance.

* A materialized spirit does not of course present the spirit itself to the eye, but simply attracts by chemical affinity the finer particles of the air around the spirit form until it becomes dense enough to be seen and felt by the outward senses. For speech, the vocal organs are materialized. The aura of the medium acts as a chemical combining agent between the finer aura of the spirit and the fine particles of matter that are everywhere volatile in the atmosphere.

2. It is said that the Emperor Joseph of Austria was induced to grant religious freedom to his subjects by his prime minister, who being mediumistic received the inspiration from a higher life.

3. Victor Emanuel of Italy for years submitted his state papers to spirits, and by them was nerved up to his bold and successful movement by means of which Rome and the Papal dominions were removed from the despotic control of the Pope.

4. The Emancipation Proclamation was urged upon President Lincoln through spirit influence, as I have more fully explained elsewhere.

5. But many other points could be given. The spirit world acting as ministers of the Most High, are everywhere stimulating the nations to a spirit of freedom. They also, appreciating the grandeur of the human soul when free, are awakening individuals and causing them to rise above mere medical or religious or political trammels, and press on toward perfection.

XII. SPIRITUALISM LEADS OFF IN HUMAN REFORMS.

1. William Lloyd Garrison was the pioneer and acknowledged champion of the *Anti-slavery movement*, and was an earnest Spiritualist.

2. The Rev. John Pierpont was the pioneer of the *temperance reform* and he was a leading Spiritualist. The churches opposed him for a long time and the slow Presbyterians of Scotland even yet approve of liquor drinking.

3. The leaders in the *Woman's Right's movement* are mostly Spiritualists. They above all others appreciate the one-sidedness of having one sex rule while both sexes are taxed. We men have made a grand failure in eradicating intemperance, the social evil, and various other things in which woman has a clearer perception than ourselves. One sex alone ruling in medicine, religion and government is sure to bring one-sidedness and discord. Harmony re-

quires the union of both the positive and negative principles of action. Men think it brazen-faced for women to preach or lecture, but Jenny Lind or Albani can sing before thousands and it is all right. Our Rip Van Winkles would think it dreadful for a woman to be at the head of a state or nation, and yet one of the best of rulers is a woman, and is at the head of the British Empire to-day. .

4. A great revolution in the *medical* world is gradually taking place through the influence of Spirit communion. All other religions have aimed at the spiritual development, principally to the neglect of the physical. Materialism has put stress upon the physical system to the neglect of the spiritual. Spiritualists alone as a class have understood the fact that human harmony requires an all-sided development of the system, and that spirituality itself will be very imperfect unless the physical organism is well developed, and pre-natal conditions and post-natal training well attended to. They advocate psychophysical influences, not a mere physical or metaphysical system of things, realizing as they do under the higher light which they receive, that the holiest inspirations must come through a physical brain or through a physical aura, while the purest devotions must go forth through this same physical system. They realize that much of the gloom and asceticism of the old religions, which have given an air of sanctimoniousness, come from a bad digestion and a torpid liver and spleen, and that much of the licentiousness, drunkenness and other vicious developments come from inflammatory brain cells or other diseased functions of the body. This attention to the physical system has led many of our short-sighted church members to speak of Spiritualism as only a form of Materialism.

XIII. SPIRITUALISM PERFECTS THE PHYSICAL SYSTEM.

1. The great therapeutical reform which Spiritualism is developing consists in the spiritual, psycho-magnetic and

other fine forces, such as light, color, and the fine electricities imparted through manipulation, pure air, water, correct food, movement cures, air cures, pads, etc. The cures performed through the spiritual helpers in connection with manipulation or magnetized materials are in many cases almost incredible. The magnetist sometimes becomes so kindled up with power from a higher life, that he feels, for the time, as though he could almost lift mountains, and charging the patient with this new and all-penetrating power sends new rivers of life through all the nerves and even the blood, and sometimes in a moment cures paralysis or other diseases of years' standing by opening into freedom the clogged up forces. (See Chapter Eleventh, II.) It can be demonstrated that the fine forces are more penetrating, more safe, more enduring in their effects and more exalting to the mental and spiritual powers, than the coarse drug elements of the ordinary practice. How terribly have the long suffering people been blistered and leeches and lanced and pricked and bled and poisoned and burnt with hot irons, and run through with setons by physicians who were supposed to be learned, who studied huge books, prescribed in Latin and displayed a sheepskin. But these physicians who dwell forever on the material side of things, and deal with what they suppose to be exact science, are immensely inexact. Being unacquainted with the great system of duality that rules in all things, they have ignored the spiritual side of being, have scoffed at clairvoyance, psychometry and mediumship which reveal an interior and more powerful universe, and thus are ignorant of the very soul of things—ignorant of nervous action, ignorant of muscular action, ignorant of the philosophy of sensation, ignorant of the mental and psychic processes, ignorant of the fundamental principles of chemical action, ignorant of the therapeutics of light and color, ignorant of the invisible terrestrial forces and their action on man, and ignorant of many other things which they might understand if they

would not constantly cry out "humbug! mysticism! fanaticism!" to every thing which is new to them and beyond their present status of knowledge.*

2. We have seen how the Scotch theologians declaimed against using means to prevent disease and considered it especially sinful to attend to the health on the Sabbath. The church of to-day is also very derelict in attending to physical laws, and would consider it a desecration of the Sabbath to have any lecture given in their chapels concerning physiology or hygiene, or the upbuilding of man through physical laws, although by such means they could bring about a salvation of human beings based on fundamental principles, which would be more enduring than their present methods. A city missionary, himself a true and sincere man, called at my office in New York to invite me to attend a special church in Fifth Avenue, for which he was interested. He commended his clergyman as an excellent preacher. Why should I go to hear your pastor? said I; I understand his theology through and through, having studied it and had it preached into me from my childhood up. Would it not be more proper for him to come to me, as I have learned some methods of saving human beings which I find effective where his methods fail? Clergymen, for instance, preach to the inebriate and try to persuade him to reform. So far, so good, for he needs the psychological influence of persuasion. Sometimes he will come out, sign the pledge, and promise never more to touch the intoxicating bowl. But causes have not been reached,

* For explanation of atomic and chemical action see "Principles of Light and Color," Chapters Third and Fifth, or Chapter Sixth for Chromopathy, or the Therapeutics of Light and Color, or Chapter Ninth for Terrestrial magnetisms, electricities and their relations to human life, and Chapter Tenth for the nervous, muscular, mental, psychic and spiritual forces, the philosophy of clairvoyance, staturvolism, psychometry, etc., the interior machinery of life, the color radiations of the brain and their significance, etc. I was led into a great number of these discoveries by being able to see clairvoyantly the interior luminous radiations from objects, and by having my brain powerfully impressed by higher intelligences, while the impressions and my own reasoning, aided by the best scientific works of the day, were passed on by what I call *my hand-telegraph* worked by an invisible power.

and he will be very likely to slide back into old habits after awhile, and after repeated efforts the church will give him over to destruction. Liquor has set his blood all afire and so inflamed his gastric membrane as to create a burning thirst. I have taken such persons in several cases, have charged their systems with a purer life-force, have drawn off the heat from the pit of the stomach with cool, wet fingers, also from the region just below and in front of the ears where the pneumogastric nerve may be influenced, and then recommended cooling fruits and vegetable, rather than animal food. The result was that the appetite for liquor was gone and the cause being removed they were radically reformed. I then informed the missionary how I cured licentiousness by influencing the occiput and lower spine, abstracting the heat therefrom, prescribing suitable food, etc. I showed him that vice and crime resulted mainly in a perverted or diseased condition of the system, not in any innate total depravity. I called to his mind the fact that Jesus and the Apostles were charged with spiritual power and healed bodies while they preached to souls, and that a clergyman was not a true Christian unless he was a follower of Christ in this very matter. The missionary was convinced of the truth of my points, himself took treatment and instruction in these better methods, and ever since has been preaching and healing in New York and South Carolina.*

3. The cases in which the present systems of religion utterly fail to truly convert and save people from their perverted conditions are almost countless, for the newspapers are full of them, we meet them in our daily lives on every hand, the physician deals with them in many a case which the outside world deems eminently pious, and the

My purpose in future is to issue some volumes on Human Development in three general divisions.—I. Human Development through Sciences, Arts and Institutions; II. Through the Physical System, embracing the Higher Laws of Life and Nature's Diviner Methods of Cure; III. Through the Mental, Moral, and Spiritual System. The whole to be extensively illustrated.

psychometrist or clairvoyant looking beneath the shell of things sees that which is startling and alarming. I quote the following examples from our daily press to show what I mean :—

“ A Methodist local preacher and his brother, who was also a Methodist, in South Carolina, were butchering hogs and commenced quarreling as to who should put them into the hot water near by. Finally seizing each other furiously, each one determined to put the other into the hot water. Both succeeded and both were scalded to death.”

“ Mr and Mrs. Smith Hayden, of Marshall, Texas, quarreled about the doctrine of baptism on getting home from church, where they had heard it preached about, and the wife in her passion struck the husband a fatal blow with an axe.”

“ CINCINNATI, Feb. 2, 1881. A despatch from Somerset, Ky., reports the murder at Hickory Ridge, of Wm. McKinney by Columbus Cass, last Monday. They were walking on the road and an old bitterness and fight, in which Cass knocked McKinney down with an axe, then beat his head into a jelly and fled. Both were prominent members of the Methodist church, Cass being an elder and McKinney a Sabbath school superintendent.”

The following shows that the barbarous code of duelling is still active in Germany, and that the back and lower brain spring into activity before the front and upper brain have a chance to act, as was the case in the examples above. “ About 2000 students of the University of Berlin held a meeting the other night, in honor of the tenth anniversary of Germany Unity. The rector advocated friendly feeling among the members, dwelling particularly on the anti-Jewish movement. The meeting broke up in a very stormy manner, and ended with many challenges to fight between students of the opposing races. One Jew, a member of the University, actually received twenty challenges from his Christian colleagues and will have to fight the duels in succession.” It would seem as though German students with all their fine means of culture should have risen higher than the bulldog state of advancement by this time.

A long-faced sanctimonious man was lately brought before the courts of New York for being too lazy to work and letting his family starve. His wife said that he prayed so much that he had no time for work and he admitted that he prayed four hours daily and did not intend to work. He was born in the north of Ireland.

“ B. F. Cameron, a young man,” says the Galveston News, “ was confined in jail to-day for safe keeping. He is wildly insane, having lost his mind during the meetings of the holiness band. He insists that he has received new light and will not tolerate clothes of any kind. He sings and prays incessantly, and

at times is so violent that the guards find it difficult to manage him."

The Rev. Mr. Cowley has been spending a term in State's Prison for nearly starving some of the children of the Shepherd's fold to death. The very pious Mrs. Allen is now being tried on a charge of endeavoring to starve her protégée to death. The terrible dishonesty of those pietists who ruined the Glasgow Bank, the Fall River establishments, etc., need not be repeated here. What we need is a science of religion which can revolutionize humanity in deed as well as in name.

4. As a specimen of a false conservatism and a false conception of religion which has been too common in the church of the past, I will quote from Mr. Buckle, to show how the Spanish church was degraded by forever looking backward instead of forward, just as the Chinese people have really been retrograding for 2000 years by simply being content with copying their fathers instead of trying to build up a grander inheritance of wisdom for their children:—

"So loyal and orthodox a people had nothing to do with novelties, which being innovations on ancient opinions, were fraught with danger. The Spaniards wished to walk in the ways of their ancestors, and not have their faith in the past rudely disturbed. In the inorganic world, the magnificent discoveries of Newton were contumeliously rejected, and, in the organic world, the circulation of the blood was denied more than one hundred and fifty years after Harvey had proved it. These things were new, and it was better to pause a little, and not receive them too hastily. On the same principle, when, in 1760, some bold men in the government proposed that the streets of Madrid should be cleansed, so daring a suggestion excited general anger. Not only the vulgar, but those who were called educated, were loud in their censure. The medical profession, as guardians of the public health, were desired by the government to give their opinion. This they had no difficulty in doing. They had no doubt that the dirt ought to remain. To remove it was a new experiment; and of new experiments it was impossible to foresee the issue. Their fathers having lived in the midst of it, why should not they do the same? Their fathers were wise men and must have had good reasons for their conduct. Even the smell of which some persons complained was most likely wholesome. For the air, being sharp and piercing, it was extremely probable that bad smells made the atmosphere heavy, and in that way deprived it of some of its injurious properties.

The physicians of Madrid were, therefore, of opinion, that matters had better remain as their ancestors had left them, and that no attempts should be made to purify the capital by removing the filth that lay scattered on every side." *History of Civilization, Vol. II., p. 74.*

5. The true religion of the future must combine the interests of both worlds, as a result of which both the present and future life will become more beautiful. The new religion dealing with physical as well as spiritual causes says, have the children take less of meat, peppers, spices, coffee, tobacco, and stimulating food, or they will grow up with a love of false stimulus and tend toward rum as they mature. It says, see to it that the very pre-natal condition



Fig. 34. A Cluster of Babies.*

"No. 1 represents poor scrofulous little Job—the offspring of parents who ought not to have had children. No. 2 represents suffering John—the offspring of parents in an unhealthy condition. No. 3 is fretful Peter—the child of fretful, bad tempered parentage. No. 4 is poor Benny—the child of sensuality, liquor, and tobacco. No. 5 is healthy Charley—the fortunate offspring of healthy and intelligent parents."

of children should be harmonious and loving and pure and in consonance with physiological and psychological law—that pre-natal conditions are sometimes more important in their results than all that can be done in a life time of careful training—that when Jesse Pomeroy and similar children came into the world with the spirit of hatred and murder in the very web-work of their constitution, their parents are more culpable than they,† while a reform school on scientific principles based on psychology and connected with a work shop is far more important for such offspring

* Taken by permission from Dr. E. B. Foote's Plain Home Talk published by the Murray Hill Publishing Co., 129 East 28th St., N. Y.

† It is well known that Jesse Pomeroy's father was a butcher and that his mother was in the habit of going out to see the cattle slaughtered while carrying the unborn child. Is it any wonder that he has inherited a natural instinct for murder?



Fig. 35. The Harmonious Childhood of the Future.

than a state prison which is apt to discharge its members worse than it found them, and that if there is any such thing as criminal negligence in a married couple, it is the entering upon the sacred position of parentage without having previously studied up thoroughly the laws of life, for it should be remembered before a birth that correct generation is more important even than regeneration after birth, taking hold upon eternity as well as time, although by the aid of physiological, psychological, magnetic and spiritual forces patiently applied, a human being may, to a considerable extent, be made over new.

XIV. SPIRIT COMMUNION PREVENTS INSANITY.

1. This is because the terrors of everlasting punishment and the old superstitions with reference to devils are done away with, while the new religion of joy and a demonstrated immortality take their place. Besides this, the knowledge of spiritual and magnetic forces enables those who have a tendency toward insanity to check that tendency in the start, or even to cure the disease after it is well advanced in most cases.

2. So fearful were the teachings under the church with reference to devils and evil spirits that in some of the earlier manifestations of spirit power, people became alarmed and presumed that even the dear and loving friends who came as good angels from the spirit life to bless them, were probably attempts to throw a baneful influence around them, and a certain number became insane. But this has now died out mainly as the clamor about demonphobia is passing away under the higher light, and it is many years since I have heard of a case of insanity through spiritual excitement of those who believe in spirit communion.

3. Spiritual excitement in the churches has been a frequent cause of insanity because of their ignorance of both spiritual and physical laws, as well as the fear of God's

wrath upon sinners. Those who fall into trances in revival or camp meetings, are supposed to be under the direct power of God, and the ignorance of how to treat them has in various cases resulted in insanity or death. Spiritualists know that such cases result from an excess of phrenal or spiritual excitement over the physical forces, or in many cases from the fact that spirits take possession of the person, who being unaccustomed to control and sometimes inharmonious, may cause great damage unless some well versed Spiritualist or medium is present, through whom either a counter action can be brought about, or a helping influence which will assist the entrancing spirit when necessary.

4. In the year 1857 I visited the Insane Asylum at Columbus, O., and asked the superintendent what were the most common causes of insanity in his institution. He replied that secret vice brought the greatest number there and religious excitement next. Since then religious excitement has moderated under the liberal thought of the day, but there is quite too much of it yet. I will mention two phases which have come under my immediate attention; the one is that of the lady in Brooklyn who became insane through fear, under the preaching of Mr. Harrison at Mr. Talmage's Tabernacle, declaring that she had forever sinned away her day of grace and was already suffering the torments of hell, while the other was that of a church member, a very excellent lady of western New York, whose religious and spiritual nature were so intense that her joys were often ecstatic, but who deemed the spiritual influence that she felt as the direct action of the Holy Spirit which must not be checked, and not understanding a fact which nearly all Spiritualists are acquainted with, namely, that the brain must not be allowed to become overexcited but the physical system generally must be magnetized or animated so as to keep up the balance of forces, she became insane and has remained so for many years.

5. It has been customary for outsiders to so pervert and misrepresent the fact of Spiritualism, that Spiritualists themselves have almost ceased to expect fairness from the press, the pulpit, and too often the medical profession, although so many eminent men are coming into the ranks of believers that much more respect is given than formerly. But two such gross misstatements were made by a prominent physician and a prominent clergyman, that Eugene Crowell, M. D. of Brooklyn, author of "The Identity of Primitive Christianity and Modern Spiritualism," has taken up the battle axe and placed them in rather an ignominious position by an exact array of facts. The misstatements are as follows :—

"This form of delusion (Spiritualism) is very prevalent in America, and the asylums contain many of its victims; nearly ten thousand persons, having gone insane on the subject, are confined in the public asylums of the United States." *Dr. L. S. Forbes Winslow, London.*

"There is not an insane asylum from Maine to Texas which does not contain victims of Spiritualism." *Rev. Dr. Talmage of Brooklyn.*

To ascertain the exact truth of matters Dr. Crowell wrote to all of the asylums in the country and received full answers from 58 institutions, or a great majority of all the public and private establishments for the insane. In these he found that the whole number of persons admitted were 23,328, and that 412 of these were insane from religious excitement and 59 from excitement caused by Spiritualism. In the same ratio he finds that there should be about 530 persons insane from religious excitement and 76 from Spiritualism in all the institutions, or seven times as many from the former as from the latter. This shows, then, that Forbes Winslow has simply put his figures against Spiritualism 131 times too high. Dr. Crowell also ascertains from the records of thirteen institutions over a long term of years that there were 58,875 inmates, 1994 religionists

and 229 Spiritualists, or about one-ninth as many of the latter as the former. He found also that out of a total of 32,313 male patients, there was one clergyman to every 150 inmates and only one Spiritualist to every 711. Instead of every asylum having Spiritualists in them, according to Dr. Talmage, 38 out of 58 or about two-thirds of the whole number had none at all. It seems on closer inspection that even the number reported were by no means all to be attributed to Spiritualistic causes.

Dr. Crowell then sent to several prominent Spiritualists of a great number of years' experience, and among these Robt. Dale Owen, Rev. Dr. Watson, Hudson Tuttle, Prof. Denton, Dr. J. R. Buchanan, Andrew Jackson Davis and Henry J. Newton have never known a single Spiritualist to become insane through Spiritualism—Mrs. Emma Hardinge Britten has known two cases, Dr. J. M. Peebles has known three Spiritualists to become insane, but not through Spiritualism. Allan Putnam during 24 years' experience in the cause has known "not more than two cases" of insanity to come through Spiritualism, while he has known "over two dozen cases" that have been saved by it. Mr. W. H. Harrison, one of the old and able Spiritualists of England, says in the *London Spiritualist*;—

"With all our long acquaintance with the movement, we do not know of a single Spiritualist in Great Britain now incarcerated for insanity."

6. To this it should be added that multitudes have been cured of insanity by means of the spirit power exerted through magnetists, and that multitudes more which utterly defy all other methods could be cured in the same way, if but the opportunity were given. Judging by what I have seen I believe that hundreds of church members have been cured of insanity or saved from it in the same way.

XV. ENLIGHTENED SPIRIT COMMUNION PREVENTS SUPERSTITION.



Fig. 36. The Ghost Story. Painted by R. W. Buss.

1. In the place of devils, ghosts, hobgoblins and unknown objects of fear which occupy so large a place in the minds of the ignorant and even in some minds that are not so ignorant, Spiritualism shows us that loved friends gone before are our ministering servants, that kind good beings are ever ready to help us in every good work, and impress us against evil and danger instead of bringing something fearful to us, and that no demons exist anywhere excepting as the spirits of undeveloped human beings are at times evil disposed, and even these will not generally be attracted to us if we cultivate pure thoughts and aim at a useful life. To teach our children that some dear spirit

friend who loves them are ever in magnetic rapport with them and will be their guardian angel, and to cultivate rather than retard sensibility to their influences, will tend not only to sweeten their lives but to purify their private thoughts and lessen their fears. The very name of *ghosts* can be dispensed with. I have copied from the London Art Journal a picture illustrating the timidity caused by a Ghost Story (see fig. 36). Fig. 37 is from a painting by Sir



Fig. 37. The Orphan's Guard.

Joshua Reynolds, and shows how a precious little angel spreads his arms of protection around the orphan children, a sweet and comforting thought. The principal objection to it is, that the little fellow has the old uncouth appendage of wings, thus making him out to be some strange and unnatural being after the old mythologies, instead of some

loved brother or other familiar friend, the very thought of whose presence would give joy. These wings which our church people are always tacking on to their angels are being all clipped away by Spiritualism, which builds on actual facts of observation instead of on theories, and therefore gives us something beautiful, nature's methods being always more lovely than any imaginations concerning them. Fig. 38, then, gives a more correct idea of an



Fig. 38. The True Type of an Angel.

angel, a natural angel, an angel made out of a glorified human being, not having wings because her movements are not limited to the slow velocity of a bird or fowl, but fleet as a sunbeam, she can pass in a moment from her celestial habitation to some scene of earth where a struggling mortal may need a new and diviner impulse or a sustaining power in time of affliction. When will men purify themselves

from grossness and selfishness and overweening worldliness, so that the dear messengers from the wiser and better life may be able to impress them the better, or having impressed them, may not be repelled and wounded by being called a *devil* or a *spook*?

2. "The assertion so often made," says Mr. Alfred Russel Wallace, "that Spiritualism is the survival or revival of old superstitions, is so utterly unfounded as to be hardly worth notice. A science of human nature which is founded on observed facts; which appeals only to facts and experiment; which takes no beliefs on trust; which inculcates investigation and self-reliance as the first duties of intelligent beings; which teaches that happiness in a future life can be secured by cultivating and developing to the utmost the higher faculties of our intellectual and moral nature, *and by no other method*—is and must be the natural enemy of all superstition."—*Defence of Modern Spiritualism*.

3. "The charge that Spiritualism is a superstition," says Epes Sargent, "recoils on its utterers. It is the remedy for all superstitions. Can beliefs founded on absolute and demonstrable *facts*, prove less potent in influencing life and character than dogmas and conjectures?"—*Scientific Basis of Spiritualism*, p. 160.

XVI. SPIRITUALISM LEADS TO NOBLER LIVING.

1. This it does by its beautiful revelations of a higher life and of the true and pure elements of character required to attain to the most exalted joys and privileges hereafter. This it does also by encouraging the individual with thoughts of the loving Heaven above him and the divine possibilities within him. More than that, the sensitive, spiritualized mind easily realizes or even feels the influence of dear departed friends and knows that they can look into his very thoughts and are ready to rejoice at every good deed and grieve at every wrong step. Then there is a firing up of the nobler impulses by the spirit workers, and a grandeur of life sometimes developed which is often far above that which unaided natures can attain to.

2. When some pious person came to *A. J. Davis* in his boyhood, asking him if "he had made his peace with God," he being an innocent child of nature, was not aware that there was any cause for warfare between God and himself, and when the man, being a little provoked at his indifference, signified to him that God would doubtless give him over to everlasting destruction, his heart was filled with bitterness at such an unjust idea and he felt as though he

would curse God and man and not try to be good. Finally he heard a voice saying "the friend is mistaken," which brought him back to the kindlier feelings again. Young Davis is a type of all mankind, who have been hardened and even brutalized by their fierce pictures of Deity, so that in the church, the family, the school and in civil life, punishment and fear have been the great controlling forces aimed at.

3. I have inquired into the effects of doing away with corporeal punishments and substituting milder methods in the schools of Syracuse, New York City, and elsewhere, and I learn that it has caused a vast improvement, the self-respect of the pupils has been awakened, their deportment has become far better and their studies are pursued with greater cheer and earnestness. This upward movement of the people into greater love and sympathy, has come greatly from the wave of liberalism, especially Spiritualism, which is sweeping our society.

4. *Mrs. Amanda F. Dutch, M. D.*, who was associated with the author as assistant in his Healing Institute, was an example of the elevating influence of Spiritualism on mind and body. When she became a convert to the fact of spirit communion and felt personally the invisible power, she was awakened to a grand purpose and at once dedicated her life to humanity. Her physical system was developed under her angel guardians until she became fairly strong and very magnetic. She then took courses of study in electricity, in vital magnetism, and in a medical college, and working under an invisible power which illumined her brain clairvoyantly and moved her hands while treating magnetically and aided her perception when at times she added some gentle medicines, she accomplished marvels of cure where all others had failed. Night and day, under a living inspiration, she went forth with a sympathy for and devotion to her patients that has hardly ever been equaled in human history. Her beaming countenance and warm

magnetic atmosphere gave the patient a new life and courage immediately ; and in all directions not only did Spiritualists, but church members and those most opposed to Spiritualism, apply the term "angel" to her. On approaching the bedside of a patient she seemed to read their whole condition with scarcely a word of explanation from them, and I have heard thoughtful persons say "it was the first time a physician had ever understood their case." After an intense life of several years in the cause in Brooklyn, New York and San Francisco, her system, naturally delicate, gave way, and several years since, she passed on to the more beautiful life.

5. I could mention numerous cases, in which persons have been reformed through spiritual or magnetic influence, by means of trance or by spiritual illumination in other forms. Moore gives an account of a trance from Plutarch, of which this is the substance :—

Thespaios of Soli, a licentious and reckless young man, fell into a trance, and after lying three days was about to be buried as dead, when he recovered. From this time onward his character became ennobled. When his friends asked him why he became so changed, he stated that during his death-like trance, marvelous visions had been seen by him, and he felt that his soul glided along on a stream of light. A spiritual person of indescribable beauty conducted him to various parts of the celestial realms and showed him the manner in which a vicious life receives its reward, and this had such an influence upon him as to entirely change his course of life.

6. I could mention a number of cases in which, through the aid of the invisible helpers, I have cured the appetite for liquor, changed the over-amative and licentious habits of the young and given to several persons, including young ladies, that moral equipoise and positive self-controlling power that enabled them to hold themselves firm against the psychological power of designing persons. Several

examples of human upbuilding through the spiritual forces having been given in the Tenth Chapter of the "Principles of Light and Color," I shall omit them here. I will mention the case of an actor whom I treated in 1875, in New York. Being popular he had liquor offered him every night before and after his acting, and his appetite was carrying him to excess. I equalized and vitalized his whole system, and while drawing off the heat from his gastric membrane by manipulating the pit of the stomach and vicinity, he became very sick and went into a trance. The next time he came he informed me that he could not drink any more liquor, but rather revolted at it. Immediately he became entranced by what purported to be an Indian spirit and burst out in the following language: "Me do it! you help. He shall drink no more fire-water. He shall sing like the birds in the forest. He shall mount like the eagle with new strength." Then after a slight pause he said we should cure his taste for tobacco also. He drank no more while I knew him, but not seeing him much after that I could not tell what effect, if any, was had on his tobacco habit.

7. Many thousands of *drunkards, opium eaters and tobacco users* have been cured through spirit prescriptions, of the foul appetite which so debases and poisons their physical systems and perverts their moral and spiritual nature, and hundreds of thousands, possibly millions, have been cured or relieved through magnetic and spiritual healing, and that in multitudes of cases where other methods have failed.

8. There have been charges of *free love* against Spiritualists, and it should be admitted that in the early stages of the movement a great variety of elements were swept into the ranks of those who professed to believe in Spiritualism and who at least gave a mental assent to its central doctrine of Spirit communion. We have already seen that every new reform which promulgates greater liberty and

individuality will in its first stages be attended with some excesses. A true philosopher will understand this and expect it. We know what excesses attended early Christianity—what monstrous excesses attended the Protestant Reformation—what blood-thirstiness and Red Republicanism attended the early experiences of liberty in France, but they were all good things in themselves for all that. St. Paul, addressing the Corinthian Christians, says in Cor. v. : 1 : “It is reported commonly that there is fornication among you, and such fornication as is not so much as named among the Gentiles.” Tacitus tells us the Christians “were held in abhorrence for their crimes and their low social vices.” (*Annal.* xv. 44.) Eusebius admits that a certain sect of Christians “committed adultery, incest and other flagrant crimes in their love feasts.” (*Hist. Eccles. Lib.* v. c. 1.) Shall we condemn Christianity then because these and so many other crimes have been committed in her name? All the leading minds of Spiritualism utterly discard the principles of free love in its offensive sense, and the very highest purity that the world has seen, even the absence of all sexual use excepting for the propagation of the species, is advocated by many Spiritualists, as a standard to which mankind must come in course of development. Thoughtful Spiritualists advocate a true marriage of souls combined with that harmony of magnetic conditions which will prevent the terrible discords and disease and perverted offspring that so often blight the whole lives of those who are thus yoked, and knowing the folly and crime of forcing a married couple to live together when their psychic forces are found by long practice to be unable to blend and consequently act as a deadly poison, they would recommend the policy of granting them a divorce, if they shall mutually desire it. The church world, being less acquainted with the chemistry of soul forces, and the terrific consequences which take hold of both time and eternity, of bringing immortal be-

ings into the world under discordant conditions, quite generally advocate a despotic marriage with no possibility of relief to the parties except for the one cause of adultery, supposed to be laid down by Christ, although the great Milton goes on to show that even Jesus did not use a word of such limited meaning.

9. Spiritualism leads to better living not only by its superior knowledge of the laws of force and of life itself, but by causing the individual to realize that the eyes of dear departed friends are ever upon him even in his most secret thoughts and actions. A friend says, "Imperfect as I am now, I am far better than when a member of the church, for now I realize that the loving eye of a mother or other friend is upon me, so that when even my most secret thoughts tend toward impurity or wrong, I banish them at once. It is the secret thoughts that ultimate in character. When in the church I was told that the eye of God was ever upon me, but that was something that I could not realize for he seems so intangible and distant to us imperfect mortals. Then I was more particular about my outward conduct, but now I am more in earnest about my inner life and know better how to receive help from above."

10. *Washington Irving* says: "What could be more consoling than the idea that the souls we once loved were permitted to return and watch over our welfare. A belief of this kind would, I think, be a new incentive to virtue, rendering us circumspect, even in our most secret moments, from the idea that those we once loved and honored were invisible witnesses of all our actions."

11. *Gerrit Smith* says: "We have neighbors whose religious life has been greatly improved by their interest in Spiritualism. . . A favorite and very winning doctrine of the Spiritualists is, that a wicked man attracts wicked spirits, and a good man good ones. How protective, purifying and every way happy, must be its influence on him who

truly believes it. How efficient the motive it furnishes to avoid a bad and pursue a good life. I have no doubt that in proportion to their numbers, Spiritualists cast ten-fold as many votes for the abolition and temperance ticket as did others."

12. *Victor Hugo* speaking of spiritual visions says: "They have occasionally the power to effect a transfiguration in those whom they visit. They convert a poor camel driver into a Mahomet; a peasant girl tending her goats into a Joan of Arc. Solitude generates a certain amount of sublime exaltation. . . A mysterious lucidity of mind results, which converts the student into a seer and the poet into a prophet."

13. A young man in Detroit lost a lovely and accomplished wife and became almost insane with grief. One day as he was walking in the street he saw the form of his lost companion standing immediately in front of him and he felt that he must stop. He then went to the well-known medium Mrs. Cartright, an entire stranger to him, to see if there was any possibility of getting absolute proofs of her existence and of her power to communicate with him. Mrs. Cartright immediately described her to him so that he could recognize her beyond conjecture, and gave him assurances of her continued and joyous life, as well as of her undying love for him. She then asked him one favor as a token of his love for her, and in view of the fact that he would be better fitted for the celestial life to come by granting it, and that was that he should give up his business as a distiller of ardent spirits. This of course was a new test to him, as the medium knew nothing of his business, the result of which was that he abandoned a business which was sustained by its degrading influence on his fellows, and became a far better as well as happier man.

14. Spiritualists have been called harsh and censorious, ready to war against all other systems. In a great reform a certain amount of iconoclasm is necessary, and this, of

course, gives offence to those who cherish the old idols. Reformers are sometimes stern men, perhaps unnecessarily so, but Jesus was stern when he rebuked the *orthodoxy* of his day in such scathing terms. Gradually this severe method must cease, however, as the more refined systems of rousing people to the knowledge of truth prevail.

XVII. SPIRITUALISM REVEALS A GRANDER UNIVERSE.

1. It unfolds *clairvoyance*, and through that reveals new glories of light, color and form which are incomparably superior to those of the outward universe. This clairvoyance reveals the radiations that come from all objects and thus leads to a new philosophy of force. It shows that there are finer atmospheres interpenetrating that which we ordinarily breathe and grades of light so refined that they can be transmitted through objects that are ordinarily opaque, so that by their means the interior eye can look into human systems, get a better idea of the philosophy of life and learn the location and processes of nervous and mental action as well as of disease. More than this, it looks in upon more beautiful realms of being, sees lakes, rivers, fountains, parks, cottages, palaces and happy beings, some of whom are recognized as old friends formerly inhabitants of earth, and others more advanced in years and growth are seen to be more radiant in expression and exquisite in form than sculptor, artist, or poet have ever conceived of, unless their inspirational faculties have been opened.

2. It unfolds *clairaudience* or that sensibility of man's spiritual ear which can come into rapport with the finer atmosphere that spirits use, and catch their words and in some cases their glorious music.

3. It unfolds *psychometry* or that sensibility to the finer magnetisms which emanate from all things and reveal the soul or interior character thereof, as well as the character of all objects in the vicinity, which have radiated or im-

pressed their forces upon the object that is being examined. Professors J. R. Buchanan and William Denton have written extensively on psychometry.

4. I have known prominent persons who did not dare to let psychometrists have their autographs for fear all of their traits should be revealed. Mrs. Dr. Hayden of New York once psychometrized the autograph and paper of a man who wished to be insured for \$10,000, and who was pronounced "sound as a bullet" by the examiners of the insurance company. She immediately advised them not to insure him, declaring that he would not live eight weeks. The insurance company took her advice and asked the gentleman to wait eight weeks. In seven weeks and two days he fell dead.

5. As people become more developed in clairvoyance and psychometry, fraud and deception will be almost impossible. Not only do these mediumistic natures read people's character, sometimes immediately, but spirit friends come and warn or impress them against those who are dangerous and unprincipled. There is one thing that sensitive natures should guard against, and that is the psychological influence of some strong willed persons, either in the body or out of it, who may use an undue influence or act in an unprincipled way. In such cases, or rather in all cases, people should ever maintain their own individuality, act on their own judgment and carry out a true manhood, or womanhood. Even spirits are human and will sometimes make mistakes, and in one respect it is well they do so, otherwise people would be apt to ignore their own reason and trust all to a supposed infallible standard.

6. The power of spiritual intelligences to control matter, as has been demonstrated in almost countless ways, is a revelation to the world. Dr. William B. Carpenter, of England, still clings to his often exploded theory of *unconscious cerebration* as an explanation of spiritual phenomena, as if

that would explain how it is that heavy objects, including human beings, are carried through the air by invisible power, pianos made to dance to the sound of music by the simple touch of a little child as has been done in Boston, Chicago and elsewhere, and a hundred other similar things as has been demonstrated to the satisfaction of some of the most scientific men of the day. But some will pronounce the whole matter jugglery, and declare they can do everything mediums can. When a person claims that, it is safe to pronounce him an impostor, for the greatest magicians of the world, including Houdin the prince of magicians, Bellachini the Court conjurer of Berlin, Herrmann Jacobs the German Professor, Rhys and others have all given up the medial phenomena as being beyond the power of prestidigitation to explain. Young Bishop, who has made himself notorious by professing before large audiences to show how the *tricks* are done, came out in the *New York Sun* in flaming style as to his ability to explain the whole matter. I answered him. He then replied to me and said he could do anything that any medium could. I then challenged him to do any one of several things that a little child four years old did under influence. He did not pretend to answer this challenge and his silence was an admission of his weakness. He offered to do anything that any medium would do at the conference held at the Harvard rooms, New York, but there Charles Foster vanquished him and caused him to back down. Lately, it is said, that he admits that some things in mediumship cannot be imitated. Professor Phelps of Andover, son of the Rev. Mr. Phelps who had such wonderful spirit manifestations at his residence in Connecticut, admits that the phenomena are super-human but lays it all to evil spirits. Is it not sad that so cultured and good a man, is still so narrow in his conceptions as to believe in demonphobia? Is it not a calumny against our Divine Maker, to say that he has given devils free range, to go to and fro through the earth, tempting his

own dear human children and leading them down to hell, while the angels and the good beings are evidently shut up in some distant Heaven with no power to come to our aid ?

7. The Editor of the *Index*, Boston, affirms that Spiritualism has given no new or important ideas to the world, and others have echoed the same song. It seems as if some of our editors with a materialistic bias have outdone Rip Van Winkle himself, for he slept only twenty years, while they have been asleep to this great cause for a third of a century. The demonstration of a wonderful and exalted destiny for man in a nobler world, of a knowledge and philosophy of the fine forces, of a great healing reform, of a religion broad as the earth and full of joy, of a higher theory of physical and spiritual culture, of clairvoyance, psychometry, statuvolism, anthropology and psychophysics, of a higher spirit of liberty among the nations—these are some of the achievements of Spiritualism. The great world at large is so ignorant of what Spiritualism is doing and has done, that I have found it necessary to give these points in its favor in this chapter. Materialism is so rife, however, reaching as it does even into the church, that these diviner realities of the spirit life too often fall on leaden ears and blind eyes, and many people have that quality of brain which cannot see spiritual things if they try, and are the first ones to describe those who can as *mystics, dupes, fanatics*, etc. The truth is that if a person cannot rise far enough above the worldly and fashion-loving society of to-day to be called by some such names, he is either derelict in duty or slow in his spiritual perceptions.

XVIII. ALL GREAT GENIUSES HAVE BEEN INSPIRED.

1. The great *poets, artists, musicians, seers, orators*, and other geniuses of the world have owed their greatest achievements to the inspirations of the wiser life. I will give a mere glimpse of a few cases and would refer my reader to the admirable work called "Seers of the Ages,"

by my friend Dr. J. M. Peebles, formerly U. S. Consul to Turkey.

2. The wonderful *Mozart* who composed excellent music at the age of eight years, and became so world renowned, said: "All my feelings and composition go on within me, only as a lively and delightful dream." He says, "The thoughts come streaming in upon me most fluently; whence or how I cannot tell. Then follow the counterpoint, and the clang of the different instruments; and if I am not disturbed, my soul is fixed, and the thing grows greater, and broader, and clearer; and I have it all in my head, even when the piece is a long one; and I see it like a beautiful picture—not hearing the different parts in succession as they must be played, but the *whole* at once. That is the delight! The composing and making is like a beautiful and vivid dream; but this *hearing* of it is the best of all." This shows that Mozart was a clairaudient, but he was evidently mistaken when he thought he heard the whole piece at once. The spirit action is often amazingly rapid and a whole piece could be given in a moment but must have its consecutive parts, or it would not be a musical composition. The mental ethers which work in connection with the brain and nerves of a high spirit, act with lightning rapidity. At the seances of Mrs. T. Everitt, a well known Christian lady and medium, of No. 20 Penton St., Pentonville, London, writing has often been done without the agency of human hands. At one time 298 words were written in seven seconds, at another 1400 words in 27 seconds, which last is about 150 times the ordinary rate of writing, or 25 times the usual rate of speaking. Mozart, in these moments of inspiration, was in what we call a semi-trance condition, in which the psychic ethers were uppermost, and these being exceedingly swift in their action could receive the musical tones given by the spirit with immense rapidity.

3. The divine *Beethoven* confessed to an overmastering

power that inspired him. "I must live with myself alone" said he. "I well know that God and angels are nearer to me in my art than the others. I commune with them without dread." After some of his great performances he would say: "I've had a rapture." Goethe speaking of him calls him "a demon possessed person," using the word demon in its good sense.

4. *Raphael* was conscious of an inspiring help in his paintings, and says his "whole work was accomplished, as it were, in a pleasant dream."

5. *Tasso*, the great Italian poet, was both clairvoyant and clairaudient, and saw and heard spirits so distinctly that he was surprised when he found others could not do the same. Speaking of him William Howitt says:—

"Whether grave or gay, this spirit often came to him, and he often held long discourses with it. Manso endeavored to persuade him that it was a fancy; but Tasso maintained that it was as real as themselves, a Christian spirit, and which Manso admits gave him great comfort and consolation. Tasso, to convince Manso of the reality of this spirit begged him to be present at an interview. Manso says he saw Tasso address himself to some invisible object, listen in return, and then reply to what it appeared to have said. He says that the discourses of Tasso 'were so lofty and marvelous, both by the sublimity of their topics and a certain unwonted manner of talking, that exalted above myself into a certain kind of an ecstasy, I did not dare to interrupt him.' Tasso was disappointed, however, that Manso did not see or hear the spirit."

6. *Schiller* hints at his inspirations when he says ideas "flowed in upon him so rapidly and powerfully, his only difficulty was to seize them and write them down fast enough."

7. *Goethe*, great in mind and magnificent in his physical form was heralded into life by dreams foretelling his future greatness. A friend said to him, "Thou livest among spirits; they give thee divine wisdom," and he said of himself, "I should hold myself assured of the gift of prophecy belonging of old to my family."

8. *Henry Ward Beecher*, perhaps the most magnetic of living preachers, speaking of inspiration once told his audience "if they could hear the sermons that were given to him on Saturday night or Sunday morning, they would not care about listening to those which he gave to them."

9. *Mrs. Harriet Beecher Stowe* is a Spiritualist, and admits that *Uncle Tom's Cabin*, which has so thrilled the world, was impressed upon her in its main features, by an invisible power. When she was writing the work and previous to its publication was reading the description of little *Eva* to her family, one of the children begged her not to have *Eva* die, but she answered that she had to write as she was guided to do.

10. *Joseph Jefferson*, the peerless impersonator of *Rip Van Winkle*, has sometimes acted the whole character in a kind of a semi-trance, waking up out of which at the close, he was hardly conscious that the piece was finished until told. Many of the greatest actors play under inspiration.

11. The *Rev. H. Elkin* says: "Spiritualism comes to the aid of the church, and they reject it. It supplies to atheists and infidels the lacking evidence of immortality, and they receive it. In this it resembles Christianity in its first movements. . . . If all the phenomena attending the modern movement be accounted for on physiological grounds, without the intervention of spirits, ancient phenomena (given in the Bible) will have to pass the same ordeal and receive the same sentence."

12. *Theodore Parker* who spoke so often in words that burn, summed up Spiritualism with wonderful comprehensiveness in a nutshell as follows:

"This party has an idea wider and deeper than that of the Catholic or Protestant: namely, that *God still inspires men as much as ever; that he is immanent in spirit as in space.* This doctrine may be called Spiritualism. This relies on no church tradition, or scripture, as the last ground and infallible rule. It counts these things *teachers*, if they teach, not masters; *helps* if they help, not authorities. It relies on the divine Pres-

ence in the soul of men—the eternal word of God, which is Truth, as it speaks through the faculties he has given. It believes God is near the soul as matter is to the sense; thinks the canon of revelation not yet closed, nor God exhausted. It sees him in Nature's perfect work; hears him in all true scriptures, Jewish or Phœnician, feels him in the inspiration of the heart; stoops at the same fountain as Moses and Jesus, and is filled with living water. . . . It lays down no creed, asks no symbol, reverences exclusively no time nor place, and therefore can use all time and every place. It reckons forms *useful* to such as they help. Its temple is all space, its shrine the good heart, its creed all truth, its ritual works of love and utility, its profession of faith a divine life."

It may be well to notice a few of the great minds of antiquity.

13. *Lao-tse*, a beautiful life born in China, between six and seven centuries before Christ, professed frequently to rise among spirits and angels after which he would give his countrymen a diviner faith and knowledge.

14. The great *Confucius*, the Chinese sage, born 551 B.C. says:

"How vast the power of spirits! An ocean of invisible intelligence surrounds us everywhere. . . Identified with the substance of all things, they cannot be separated from it. They cause men to sanctify and purify their hearts. How important we do not neglect them!"

15. *Zoroaster* the great religious chieftain of Persia, whose writings are so beautiful and wise as seen even now, was born according to Herodotus about the year 1250 B.C. He entered by trance into the heavenly world, communed with angels and as he supposed at times with Ormuzd (God). There were one or two others of the same name.

16. *Hesiod*, the Greek poet, who lived about 1000 B.C. declares himself inspired by the gods (higher spirits) who

"Within me breathed
A heavenly voice, that I might utter forth
All past and future things, and bade me praise
The blessed of ever-living God."

17. *Homer*, the immortal and sublime poet of antiquity,

was born according to the Arundelian marbles 907 B.C. at Bethsia, Egypt. He was a medium at eight, spirits appearing to him with harps and songs as being typical of his future greatness. Hesiod is said to have been his direct guardian spirit and a grand old Indian seer another.

18. *Plato*, born B.C. 429, in the *Timæus* says that "between God and man are the *daimones* or spirits, who are always near us, though commonly invisible to us, and know all our thoughts." In his *Apology* and *Republic* he says:

"There are two kinds of men. One of these through aptitude will receive the illuminations of Divinity, and the other, through inaptitude, will subject himself to the power of avenging demons."

19. The great *Socrates*, born 467 B.C., spoke to the Athenians about "this familiar spirit, this divine voice, that you have often heard of, and which Melitus has endeavored so much to ridicule. This spirit has stood by me from my infancy." Elsewhere he presumed to have received direct communications from God, "by oracles, dreams and all other methods Deity makes use of to make known his pleasure to men." The correctness of his description of the spirit and its home argues in favor of his fine clairvoyance or mediumship:

"When a man dies his mortal or corruptible part suffers dissolution, but the immortal part escapes unhurt and triumphs over death. . . . The earth we inhabit is properly nothing else but the sediment of the other; that is, the pure earth above called Ether. In this more perfect earth, everything has a perfection answering to its qualities. The trees, flowers, fruits and mountains are charmingly beautiful; they produce all sorts of precious stones of incomparable perfection of clearness and splendor: those we so much esteem as jasper, emeralds and sapphire are not to be compared with them."

The life of *Socrates* was almost divine in its moral character. Christian writers have attempted to cast a slur upon him by saying that he worshiped the gods. Suppose we take the following noble petition which he offered: "O beloved Pan and all ye other gods of the place, grant

me to become beautiful in the inner man." This of course he did not offer as worship to the Supreme Being, but in the same spirit as a Spiritualist might use the following words: "O my dear angel friends and exalted spirits, will you kindly pour sweet influences upon me that I may become purer and nobler at heart? Will you thus become servants of the Most High to bless me?"

20. The Divine *Pymander* of Egypt supposed to have lived before the Pharaohs, announced wonderful truths which are at the basis of all philosophy. He speaks of the methods by which "he became inspired by God with the Truth." He refers to his inner vision thus: "For the sleep of my body was the sober watchfulness of my mind and the shutting of my eyes the true sight."

21. *Pythagoras* (B.C. 586), called the "Seer of Samos," was beautiful in person, pure in his life, and inspired in soul beyond almost any character in history. I have already given his sublime description of God in Chapter Eleventh, V. 3. He believed himself at times to have been directly inspired by God as well as by exalted spirits. By his clairvoyance or inspiration he was enabled to announce the true Copernican theory of the world and the solar system, over 2000 years before it was demonstrated by science. He often saw things occur at a distance by his clairvoyance and had such a prevision that, according to his biographer, "he beheld everything so far as ten or twenty ages of the human race."

22. *Cicero*, the inspired orator of Rome, announced the existence and character of Washington nearly 2000 years in advance (see Chap. Eleventh, III.) He contended that—

"The gods (higher spirits) influence, or care for human affairs. The Delphian oracle would never have become so celebrated, nor so overwhelmed with presents from every king and every nation, if every age had not experienced the truth of its predictions."

23. But multitudes of other great names both ancient

and modern could be produced and must be omitted for lack of space. *Lord Byron* sometimes saw spirits, *Shakespeare* had a mediumistic nature, *Thackeray* testified in favor of spiritual phenomena, so did *Horace Greeley*, *Charlotte Bronte*, etc. etc. The beloved *George Fox*, founder of the society of Friends, healed and prophesied under spiritual power. I have already spoken of the Spiritualism of *Wesley*, *Fletcher*, etc. *Swedenborg* was a most erudite and noble mediumistic soul which the New Jerusalem Church would do well to follow a little more closely, although his great mind could not shake off all the dogmas of his age. But the press, the pulpit, and the medical profession, standing each upon its own little great eminence, look down with supreme pity upon all these delusions of spiritual phenomena and inspiration believed in by these supposed great lights of the world. The *Scientific American* proposes to cure such diseased souls by means of strychnine and iron.

XIX. JESUS OF NAZARETH.

1. *Jesus* was truly the divine, the God incarnate, because every human soul is a spark of the Deity incarnated, only humanity in general have far less of the divine life than had *Jesus*, the Christ. From childhood he was inspired, and though at times tempted by undeveloped spirits which in his age were called devils, yet he was generally under the control of holy influences who filled his soul with such a divine afflatus and kindled his magnetic power to such an extent that he felt that he was under the direct guidance of God himself—that God was indeed his Father who had filled his being with love to man—wisdom to teach, power to heal and clairvoyance to perceive, thus clothing him with an almost unequalled share of the divine life until he felt his unity of aim and spirit with God and remarked, “I and my Father are one.” Repeatedly he said, “I can do nothing of myself: but as my Father hath taught me I speak these things.” He says also: “My

Father is greater than I," but at times when a mighty influx of spiritual power was on him he would almost feel that he was a co-partner with God and that salvation itself must come through him, if we are to believe the evangelical records, which, however, have been colored up, and worked over no doubt by the early Christian Fathers



Fig. 39. Supposed earliest Picture of Christ : From a Ceiling in the Catacombs of St. Calixtus at Rome.

to suit their dogmas, as the history of the times proves. There are times in the life of perhaps every medium, who is highly inspired, in which he feels lifted up to Heaven and clothed with a triumphant power. In the past it has been commonly supposed, even as most church members suppose now-a-days, that any strong influx of spiritual power must be directly from God, and the spirits bestowing this power will sometimes allow their mediums to remain in this belief, as under its psychological influence they will be nerved up to do mighty things.

2. It is absurd to say, as some do, that Jesus purposely deceived the people by claiming to get his inspiration and power directly from God, for such grand and enlightened spirits as Pythagoras, Zoroaster and many others have sincerely claimed the same thing. If such a person as Jesus, whose words were fairly burning with truth and goodness, practised deception, then all men are deceivers and we cannot trust any one. Even in this age of enlightenment our religious people are constantly attributing what they feel of spiritual power to the direct interposition of God.

3. In a Methodist revival, held in an Ohio river village, a merchant kneeling at the mourner's bench "got the

power," sprang up, jumped over the heads of the other mourners, then mounted the hot stove, then sprang out of the window. This was supposed to be the work of God. The truth is that he was a medium ; that kneeling at the seat charged with the electricity of many other persons who were bowed there, gave a frolicsome spirit an excellent opportunity to get control of him and have a good time generally. The man's religious feelings all died out in a day or two, as might be expected when the controlling spirit left.

4. One more case I will give illustrative of this spiritual law and the need of more knowledge of spiritual things on the part of the church :—

The wife of a Methodist clergyman in New England who had been confined to her bed with sickness for a long time, was induced by a friend to send to a Mrs. Robinson of Chicago, a medium who magnetized paper while under spiritual influence and sent it abroad over the country. The theory of such a process is, that when paper (or other substance) has thus been charged with a spiritual aura benevolent spirits go with it to the invalids who apply it and use such aura as a chemical combining agent for blending their own subtle forces with those of the patient's and thus causing a cure. When the lady applied the paper as she occupied her bed alone according to Mrs. Robinson's orders, she being herself mediumistic, soon felt a thrill of spiritual power and saw a beautiful spirit form clad in shining raiments, that she at once felt sure must be Christ. The spirit desired to have her cherish that idea, knowing how powerfully people can psychologize their own forces when under the inspiration of a great idea, and signifying that he had come to heal her and bless her that she might be happy and useful, she immediately felt a new life and in a short time became well. She immediately put an account of this wonderful vision of her Saviour and the miraculous cure that he had wrought

upon her into one of the Methodist papers, while the Religio-Philosophical Journal of Chicago reviewed the matter under the light of Spiritualism and showed how the benevolent spirit who wrought the cure and was supposed to be Christ, reported himself to Mrs. Robinson as one of her own band of healers whose mission was to bless the suffering, and thus after all to carry out the Christ principle. If this sincere and pious lady was thus so sure that she had seen one of the persons of the Godhead, is it anything remarkable that Jesus in a much darker age should sincerely believe that he communed with God direct? Jesus proclaimed much of sweetness, of love, of truth, of spiritual wisdom that came from the very throne of the Infinite, although it was transmitted downward through the supra-celestial, celestial and other spiritual spheres until man was reached. There are many men who think they have communed directly with God, but the highest spirits, including the very archangels, who have ever communed directly with man, do not pretend that they have seen the Supreme Being, nor would they dare to stand in the immediate presence of his burning Glory.

5. Jesus held communion with exalted spirits, going frequently up to the hills and mountains where the atmosphere was refined and favorable for spiritual power. The transfiguration scene in which such old exalted spirits as Moses and Elias had pourecd their power upon him until "his face did shine as the sun," has been repeated in its main features in modern Spiritual manifestations. The mediums "Peter, James and John," who had been developed under Christ's spiritual power, saw this beautiful scene and heard the voice out of the magnetic cloud which overshadowed them, "which said, This is my beloved Son, in whom I am well pleased; hear ye him." (Matt. xvii. : 1). This voice very probably came from Moses, who, like many a high spirit of the present day, would delight to call a true and noble mediumistic nature through whom

he could speak, his *son*. Not a word of the account signifies that God was thus speaking, and yet the whole religious world takes it for granted that it was God who spoke and called Jesus his son. Moses had been in the spirit life nearly fifteen centuries and having seen, as he must have done under Heaven's clearer light, the brutalizing effect of some of the laws which he gave the Jewish nation, he must naturally rejoice to find an earthly instrument whom he could impress to announce a religion of love that would undo his own errors in the past, and would be pleased to commend him in the presence of the three earthly witnesses saying, "Hear ye him."

6. Spiritualists generally speak lovingly of the character of Jesus, "the divine Medium," and feel that he belongs to their ranks far more properly than to the church. Armed with his spiritual insight and power he baptized men with "the spirit and with (magnetic) fire," winnowed the chaff from the wheat and laid the axe "at the root of the tree" of Pharisaic pride and corruption, just as illumined natures at the present day reveal the shortcomings of ecclesiastical establishments in *our* midst. He healed the sick through spiritual and magnetic power, held converse with spiritual beings until the people declared that "he hath a devil," manifested the tenderest interest in the poor, the suffering and the persecuted, commenced his labors more especially among the humbler classes of society, and turned the attention of the people to the great realities of the spiritual and the eternal, in all of which he is imitated by the true Spiritualism of to-day which is said by the church to have "a devil" as its motive power. There is an unsurpassed sweetness and exaltation in such expressions as these:—"Blessed are the merciful: for they shall obtain mercy. Blessed are the pure in heart: for they shall see God. Blessed are the peacemakers: for they shall be called the children of God. Blessed are they which are persecuted for righteousness' sake: for theirs is

the kingdom of heaven." The expression "for they shall see God," has been criticized as false, but to the spiritual comprehension it is beautifully poetic. Communion with celestial realms reveals to us the fact that those who are pure and ethereal in their natures rise into such glorious spheres of being that far more of God may be seen than in the lower grades of life.

7. But there are various things in the teachings of Christ, as I have already shown elsewhere, that the church ignores and practically denies. Take this verse from John xiv. : 12—"Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also ; and greater works than these shall he do ; because I go to unto my Father." The church of to-day utterly denies that any such works of healing as Christ did can be performed now. Again in Mark xvi. : 17,18, Jesus lays down the great test as to who are to be considered his real believers and followers, thus : "And these signs shall follow them that believe : In my name shall they cast out devils ; they shall speak with new tongues ; they shall take up serpents ; and if they drink any deadly thing, it shall not hurt them ; they shall lay hands on the sick and they shall recover." Can the church stand a moment before this test ? All of these signs have been repeatedly made manifest by Spiritualists, who though not always working in Christ's *name*, yet are believers in the Christ principle of love and spirituality.

8. In one important point the great Spiritual wave of influence which is now gradually coming over the earth, differs from and is superior to that of nineteen centuries ago of which Jesus was the central figure, which is, that the scientific development, and the individuality of to-day enables each one to think and act better for himself and to rest on great and everlasting *principles* instead of men, while at that time the mass of the people were ignorant, more like sheep which follow each other and more in need of some personal leader, for which reason it is probable

that Jesus was impressed to bid them follow him—to consider him the true shepherd of these sheep, the door through which they must pass to gain greater spirituality, the vine upon which they must be grafted to receive the great vitalizing forces of his own life. The supposed miracles of that day are now performed in the same way and are seen to be in harmony with natural law, so that superstition is dying out.

XX. JESUS IN SPIRIT LIFE.

1. Many religious persons on passing into spirit life are subject to a great disappointment from finding things so different from what they were led to expect, owing to the teachings from the pulpit and elsewhere which they have received. They expect immediately to be met by the Saviour and to be transported at once into the very Heaven of heavens where they shall see God sitting upon his great white throne. This childish view gives no conception of the infinite progression which man would require before he can stand in the presence of the Infinite Glory and really see God.

2. All old and highly progressed spirits have passed on into the diviner realms of spirit life far beyond those into which spirits newly passed from earth must enter. They can send their penetrating power into all the realms below them, including the earth, and at times they visit the lower realms in person, radiating their joy-giving influence and their spirit of love and wisdom upon all around them. By those who have become sufficiently refined and purified to appropriate these diviner influences, a thrill of unspeakable happiness is received and nobler aspirations are enkindled.

3. A religious spirit came through a medium in Cincinnati and said that he had been in spirit life for seven years and had not yet seen Jesus. When he entered the new life, however, a beautiful spiritual being stood before him and he at first supposed this to be the Saviour, but soon discovered that it was his mother, clad in her radiant spirit robes.

4. A dear departed friend, after being in the spirit life two months came to me with great enthusiasm, stating that she had seen Jesus who had paid a visit to my spirit guides. She said his appearance was so resplendent, attended as he was by a throng of angels, that she would have supposed it to be God himself if she had seen him on first entering spirit life. She stated also that she had seen Socrates radiant with a superb beauty and surrounded by a shining host, but his sphere seemed to be more directly that of philosophy, while Christ's sphere was that of love.

5. The following was addressed to Mr. Thomas R. Hazard by his daughter Mary in spirit life, who came through that remarkable medium, the late Mrs. Juliette T. Burton, of New York, and I take it from the *Banner of Light*, 1875:—

“I come to-day filled with great joy, my beloved father. I have had an interview with Jesus, and am still under influence of his graciousness, too exquisite to relate in words. It is like the love in a mother's heart, the joy of a bride, all sweet felicities combined. I cannot describe with what ecstatic ambition I am filled to climb on and on toward all altitudes of virtue that I may be like him. He is bright in exterior, there being a deep halo around him of diamond-like lustre. None penetrate this aura. He goes into spheres of sublimer magnitudes than any except archangels. His features are more beautiful than any artistic effort of man could ever conceive, much less portray, and his voice has power to penetrate the heart's deeps. He works incessantly and never allows the waste of a minute, and every word that falls from his mouth is a missionary achievement. We do not worship him, but we love him and endeavor to be like him.

“Dear father, I can understand what is meant by a man having the kingdom of heaven within him. It is when he is able to lay aside all malice, to forgive every enemy, to strive to do as Jesus did, and to revile not in return when provocation renders silence almost impossible; it is to be tolerant in the midst of intolerance, and to look to the interests of the orphan nor let widow want.”

6. I will present one more account of Jesus given through the mediumship of Fanny Green M'Dougal, whose beautiful life has already been transferred to the summer shores of eternity. The spirit giving it is said to be the

eloquent and noble General Baker, "the soldier, poet and statesman." It is extracted from a series of articles eloquently and sublimely expressed, called "Souls and Scenes in Spirit Life," which were published in "Brittan's Quarterly," commencing with January, 1873. The spirit describes the method by which he was taken into heavens of indescribable beauty, where dwell the old, exalted and angelic spirits who have grown divine by long ages of progress and activity for the good of others. Finally he sees a "majestic form" that he proceeds to describe thus:—

"I needed not to see the cup of gall, the crown of thorns, the Garden of Agony, the cruel cross and the riven tomb. No one for a moment could mistake the intense individuality of that presence. Never was there another like him. He was begotten, conceived, moulded, moved and inspired, atom by atom, line by line, with one all-pervading spirit of pure Love. With lifted hands and streaming eyes, I bowed myself down, and wept at his feet, for joy in his divine presence. O how beautiful! how majestic! how passing all language to describe—all imagination to conceive! And yet, I fainted not, as in the sight of some others far less holy. On the contrary, I grew strong—so strong I could have invoked a share of that transcendent and glorious martyrdom.

"By a rapid passage of thought I went out into his life. I followed him from the manger of Cana to the Temple at Jerusalem where he talked with the Doctors, a prematurely wise child. I stood with him by the side of Jordan, where, obedient to the ministry of John, he bowed down to the renovating wave. I ascended with him the Mountain of Temptation and beheld the Arch-Demon turned away by his omnipotent armor of Divine Love. I stood with him on the brow of Olivet, when he wept over the doomed city. His words came booming back, borne on the troubled billows of time: 'O Jerusalem! Jerusalem! how often would I have gathered thee as a hen gathereth her chickens beneath her wings; but ye would not!' O transcendent pathos! I lingered with him mid the shadows of Gethsemane, and saw the trickling blood drops when he prayed: 'O, Father! if it be possible, let this cup pass from me!' I hung with him at the Cross, and heard when he forgave and blest his murderers: 'Father, forgive them, for they know not what they do!' O Almighty Love! was there no other reward than this? Alas! no. The measure of the martyr would have fallen short, without this highest consummation of faith and power.

“‘Now I know of a truth,’ I exclaimed, bowing down more lowly at his feet, as he bent over me, with enclasped arms of blessing, ‘*how* thou art my Saviour—the Saviour of all Mankind. It is by this inexhaustible—this Omnipotent Love! Broad as the Universe—deep as Hell, and high as Heaven, its virtues and its potencies are sufficient for the wants of all.’

“He clasped my hand in his and gently raised me. I stood erect. I grew tall and strong. I took new pleasure in myself, feeling how grand and how glorious a thing it is to be a man. Thus I was baptized anew. I became one with that Immaculate Being; and for evermore I shall rejoice only in good.

“For a little while there was a complete absorption of the senses. And then I heard that majestic voice—the same that of yore moved and magnetized multitudes—whispering in my ear: ‘Rejoice, O my brother; for verily the Christ is born anew, incarnate in all Humanity.’

“Then after a little he added: ‘Veneration, my brother, is a good gift, because it leads up to higher excellence; yet even in this go not beyond the true measure. There have been many Christs—many that have ascended to the highest Heavens long before me. But are we not all as brethren—they to me, as I to thee? There are many great and glorious, but only One is perfect, and that is God, the Father of all Spirits and the Author of all Being.’

“Yet even while he modestly sought to veil his splendors, he became so transfigured that I could not see, for the great glory. And thus, while we were still sustained by his power, we passed imperceptibly into the lower spheres.”

7. The above language of Jesus I deem one of the most perfect things under the circumstances that can be found. Every word is truly “a missionary achievement,” as was said through Mrs. Burton. The exquisite tenderness with which he rebuked the excess of veneration which General Baker had manifested, and which hundreds of millions of religionists are constantly manifesting toward him as God—the admission that there were others quite in advance of himself, who had “ascended to the Highest Heavens long before him” and that all are brothers, all, even the imperfect dwellers of earth, have the Christ principle incarnated and are yet to ascend to the same glory as himself, while only the one Father Spirit has reached perfection and is the proper object of worship.

XXI. WILL THE NEW RELIGION ABOLISH CHURCHES?



Fig. 40. A Gothic Church.

1. No. There will be no need of that. The dear old time-hallowed edifices may still stand in case they are comfortable and tasty, * and the same church societies, combined with many other outside people, may still worship there if they will but come out upon this broader, happier, and holier platform of the true God as revealed by nature and by the inspirations of the present as well as the past.

No real revelations of our Bible or any other sacred writings are to be slighted, none of the old truths are to be ignored, but a new and more joyous and more elevating Gospel is to be added to the old, and the whole made far more Christ-like, more practical, and more effectual for human upbuilding.

2. The present conception of what is sacred or holy must be changed. It must be understood that whatever God has made is sacred and should be developed—that while the religious, the spiritual and the moral nature are of vast importance, and should be trained and appealed to in every kind of way, so is the social, the intellectual and the physical system of great moment, and should also be explained and developed. Not only should we have our devotional exercises, our music, our lectures or sermons on the higher nature, but our lectures aided by diagrams, or apparatus or stereoscopic views, on physiology, hygiene, temperance, tobacco-use, marriage, magnetic conditions, social life, ante-natal development, and all other matters

that tend to build up beautiful, healthy and harmonious bodies and make them fit temples for immortal souls.

3. The lecturer who takes the leading charge of the society may be called the *Pastor* or *Minister*, but the term *pastor* is somewhat objectionable as it signifies *shepherd*, and a shepherd is one who watches over *sheep*, but the members of our progressive congregations must be given to understand that they should be self-reliant and possessed of a considerable individuality and not require to be led like a flock of sheep. The word *Minister* is better, as it means *one who serves*. "Whosoever will be great among you let him be your minister." The minister should ever be ready to serve the people in all their highest interests, and even in many ordinary affairs; should be *inspirational*, so that he may fuse their souls with magnetic warmth and feed them with bread from Heaven, and if endowed with magnetic power, which is very desirable, should set apart one or more days each week for free treatment of the poor, or for building up those perverted moral conditions which come from a diseased physical condition, as signified in part XIII: 2, of this Chapter. The minister should of course have a definite salary, so that he can give his time and talents more unreservedly to his duties without having his sensitive spiritual conditions thrown out of good working order by harassing troubles. In a large society in town the minister would hardly be able to practise magnetically excepting at times for direct moral upbuilding, and it would be admirable if a good, high-toned magnetic physician could have an office or parlor in the church and receive a small salary as payment for free healing for the poor, on one or more half days each week.

4. If the minister should not be able to give tests of spirit identity or power, it is of great importance that some one should be engaged to do this at the close of the services or at a special meeting, so that the public should be able to see the great truths of immortality demonstrated

practically. The interest in these tests is so great at some of the meetings of the New York Spiritual Societies, that halls are frequently crowded long before the time of commencing.

5. The parlors or lecture room of a Church or Spiritual hall, or even the main audience room, should not be made worthless things by lying idle a good part of the week, but should be devoted freely to lectures, concerts, social meetings of the society, helping-hand societies or sewing circles for the poor.

6. The whole audience should be trained in singing, at the same time that a good quartette or skilled choir should be employed. The choral singing should perhaps take place in every other piece, and congregational singing in every other piece. The choir will be able to give the expression and soul of the piece better than the congregation, and can reach a refined spiritual nature better, while the congregation will pour forth a volume of sound and magnetic aura which will kindle the general enthusiasm of the audience.

7. It seems to me that one regular lecture by the minister is sufficient for Sunday. The rest of the day can be devoted to a Children's Lyceum and one other gathering, such as a conference for the free expression of opinions or a meeting for spiritual tests and communications, or a meeting which combines both a conference and a test meeting. These conference meetings develop the thought and speaking powers of the whole people, including both sexes.

8. The Children's Lyceum of the Spiritualists is greatly superior to the Sabbath Schools of the churches, inasmuch as it trains their mental, moral, spiritual and physical powers. Not only does it ask each pupil to express some thought or quote some striking passage or motto, or give an address, but it animates their blood and strengthens their physical system by calisthenics and marches attended by pleasant music. Each class carries its own banner, one perhaps

being named The Banner of Temperance, another, The Anti-tobacco Banner, and so on, the effect of the whole being beautiful and impressive. The Sunday School system is more irksome to the active young minds and more one-sided in its development.

9. Spiritualism is developing a rich vein of power in the inspirational eloquence of women, which the churches have always quenched and forbidden. Women make earnest, sympathetic and exceeding graceful orators and are quite as well fitted to be at the head of a society as men. Dr. Buchanan calls woman the superior sex, but it will be found that nature has balanced all things equally, that the positive and negative principles in this universe work with equal power and harmonize each other, the woman having her superior traits and man his, and both being required to make any completeness or symmetry of character. So far, the world of religion, medicine, etc., has been a *lop-sided* affair, from ignoring woman and setting up masculinity as the only efficient system of working.

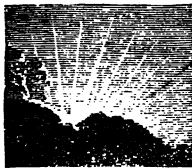
10. Does my reader tell me that the churches cannot be induced to come over to this new gospel—that they are joined to their idols and too deep in their ruts to be moved? I know that the progress of the more bigoted churches will be slow, but taking the church world at large, their progress toward liberal or Spiritual ideas is so rapid that it may almost be called a *geometrical* instead of an *arithmetical* progression. In Scotland, England, Germany, New England, New York State, the West and the South, clergymen are being tried for heresy or for advocating Spiritualism, and some even of the orthodox bodies are allowing their pastors to preach against eternal punishment. A Presbyterian clergyman of New York City says that his church, taking it over the whole country, is not gaining new members fast enough to supply the place of those who die. Rev. Theodore Cuyler says the church congregations in New York and over the country are grow-

ing smaller. Rev. Hyatt Smith,* one of the most eloquent of Baptist clergymen, says the doctrine of eternal punishment "is monstrous," that "it is not in the Bible, and he would not believe it if it were." Rev. H. L. Kutchen, Baptist, says "the Bible is not absolutely infallible." Dr. Tholuck, the eminent German theologian, says to the Evangelical Alliance (1873): "The new epoch that has been inaugurated, as far as human eyes can see, proves itself to be an ever proceeding dissolution of positive faith and Christian interest; and this is not only the case in a few parts of the country, but throughout the whole of Germany." Rev. Thos. Pearson, in a work on Infidelity dedicated to the Evangelical Alliance, says: "Look at Germany. There the power of the pulpit is seen to preponderate mightily on the side of infidelity. . . . Infidelity and indifferentism, especially in the large towns, characterize to a fearful extent all classes from the highest to the lowest. Dr. Krummacher stated lately, that in Berlin, which contained more than 400,000 persons, not more than one-twentieth visit the house of God." Dr. Krummacher, speaking of German Christianity, says: "It is hopeless, it is desperate." The Rev. Dr. Dana says of New England: "Unbelief is the order of the day, the fatal malady of the age." Lord Macaulay says: "In fifty years from the day in which Luther renounced communion with the Church of Rome, Protestantism attained its highest ascendancy, which it soon lost, and never regained." I know of several Unitarian and Universalist churches, at least half of whose members are said to be Spiritualists, while the same thing is said of one of the largest Congregational churches in the country. We see by the above that the most learned, thoughtful and moral parts of the world are losing faith in the old religions, and hence will the sooner be ripe for something better.

II. Let us rejoice, then, that the day-dawn is coming

* Mr. Smith has lately been elected to Congress.

—that a gospel of spirituality, of immortality, of joy, is approaching, a gospel which builds on demonstrated facts, including a new and higher science, which includes the basic principles and richest elements of all religions—removes superstition, the fear of death, the tendency to insanity—the terrors of old theology, with all its devils—which builds up the physical as well as the mental and moral systems—gives us back the loved and lost—awakens the spirit of liberty, leads off in all reforms and opens up a grander universe to man—all of which superiority comes from sitting under the open window of Heaven and receiving the illuminations therefrom.



CHAPTER SIXTEENTH.

DEATH UNDER THE OLD RELIGIONS.

I. POPULAR CONCEPTIONS OF DEATH.

1. WE have seen in Chapter Fourteenth, that the old religions filled the people's hearts with fear, portrayed the avenging wrath of God and covered the nations with gloom. Life itself became but a dismal wail, and Death was the culminating point of horrors. Under the progress of the great liberal and Spiritual wave, society is becoming more cheerful, and the churches are gradually getting ashamed to preach up their own dogmas, excepting in a modified form, as the people are getting disgusted with the presentation of a savage Deity whose vengeance has been held up and justified on the plea of justice!

2. *Fashion*, with its superficialities, contributes some elements of gloom to death by still clinging to the sombre and depressing mourning costumes, and employing hearses with their black plumes waving in triumph, as much as to say that death is victor.

3. *Art* fosters the popular notions respecting the terrors of death by portraying it in fearful images and developing distressing ideas. Benjamin West's celebrated painting, with reference to the "King of Terrors," is enough to bring a nightmare upon a sensitive soul. The pictures of horned and hooved creatures with spear-tipped tails are given as representation of devils, which are supposed to lure people downward during life, and be waiting to seize

them at the point of death. Fig. 42 is an illustration taken from a French periodical.

4. *Literature*, though partially emancipated from the old superstitions, yet has its garments somewhat soiled through the influence of ecclesiasticism. Addison says, "The prospect of Death is so gloomy and dismal that if it were constantly before our eyes it would embitter all the sweets of



Fig. 41. The Tempter.

life." "Men fear death as children fear to go into the dark," said Lord Bacon. When great men thus consider death as an entrance into darkness, and a matter of gloom, does it not show the necessity of a religion which can throw its illuminations beyond the veil? Positivism and materialistic literature teach that there is no immortality for man excepting that *post mortem* kind of existence which shows itself in the good impressions that we transmit to our posterity, and they seem to think the fact of being thus useful, even though the beautiful gift of life should forever vanish, ought to satisfy us. Now in answer to this delusive reasoning, so constantly repeated by that class of men, I would say, that if I as a dead man could be useful to my posterity, I am sure that as a living man I could be vastly more useful, and *a thousand times more happy*, especially in my progressed life, than I would be in that kind of *abstract* spirituality that has neither body nor soul and which is nihility. "The thought of being nothing after death," says Dryden, "is a burden insupportable to a virtuous man." The desire to live on in an ever expanding-everlasting and ever useful life in grander spheres of being, is the sublimest aspiration that can enter the human soul. This materialistic theory is another example in which the imaginations of men when not built on facts are far transcended by the realities of nature.

5. But the greatest element of gloom with which Death

has been surrounded, comes from the fearful teachings of the *Church* that are proclaimed against all excepting the favored few who are savingly converted to their belief, some facts of which I will now give.

II. DEATH MADE TERRIBLE THROUGH CHURCH SONGS.

1. As proof of this I must give a few brief quotations from collections in actual use at the present time. I will take the *Church Psalmist*, published by the Presbyterian Publication Committee, as it does not differ greatly from other church collections. To be sure there are some sweet and joyous hymns inserted with reference to believers, but to have such words as the following ever sounding in the ears of those who are not believers, especially as they approach the close of life, must be appalling if once they allow themselves to become psychologized into their spirit :—

“Awake, and mourn, ye heirs of woe!
Let stubborn sinners fear;
Why will ye sink to flames below,
And dwell forever there?
See how the pit gapes wide for you
And flashes in your face!”—WATTS.

“Ye living men the tomb survey,
Where you must shortly dwell;
Hark! how the awful summons sounds
In every funeral knell!”—DODDRIDGE.

“That awful day will surely come,
Th’ appointed hour makes haste,
When I must stand before my Judge
And pass the solemn test.”—WATTS.

“That day of wrath!—that dreadful day,
When heaven and earth shall pass away!—
What power shall be the sinner’s stay?
How shall he meet that dreadful day?”—

WALTER SCOTT.

"Ye sinners! fear the Lord,
While yet 'tis called to-day;
Soon will the awful voice of death
Command your souls away."—DWIGHT.

"Soon will the awful trumpet sound,
And call you to his bar;
His mercy knows the appointed bound,
And yields to justice there."—DODDRIDGE.

"See the storm of vengeance gathering
O'er the path you dare to tread!
Hark the awful thunder rolling
Loud and louder o'er your head!
Turn, O sinner!
Lest the lightning strike you dead."—REED.

"There is a death whose pang
Outlasts the fleeting breath.
Oh! what eternal horrors hang
Around the second death!"—MONTGOMERY.

2. But this is enough to show the spirit of the collection though a great deal more could be quoted. Such expressions as "The hollow gaping tomb!" "Death!—'tis a melancholy day," "Death's awful flood," "devils plunge it (the soul) down to hell in infinite despair," "stand and hear thine awful doom," "I saw beyond the tomb, the awful Judge appear," "force thy passage to the flames," "turn quickly, sinners, ere the flames around you burn," and many others are to be found.

III. DEATH MADE GLOOMY BY CHURCH MATERIALISM.

1. The Church slights the body in life when it is vastly important that it should not be slighted, but puts far too much stress upon it after death when it becomes entirely worthless. They so often speak of the dead body as though it was the real person that is laid away in the dark grave, and this may partly come from the fact that the body itself is to be resurrected at the judgment day, though

changed in its character by a spiritualizing process "for better or for worse." Presuming that fear and the "terrors of the law" constitute the strong motive for reforming the sinner and bringing him into the church, they add the darkness of the grave to the terrors of hell. Notice the following, for instance :

- " Hark from the tombs a doleful sound !
 My ears ! attend the cry—
 Ye living men ! come view the ground,
 Where *you* must shortly lie."—WATTS.
- " And you, my eyes, look down and view
 The hollow gaping tomb ;
 This gloomy prison waits for *you*,
 Whene'er the summons come."—WATTS.
- " All leveled by the hand of death,
 Lie sleeping in the tomb,
 Till God in judgment call them forth
 To meet their final doom."—SCOTCH PAR.
- " There where the fathers lie,
 Must all the children dwell ;
 Nor other heritage possess
 But such a gloomy cell."—DODDRIDGE.
- " The trumpet sounds—the graves restore
 The dead which they contained before."—LUTHER.

2. Many religionists presume that the soul lies dormant with the body or elsewhere until the judgment day. The whole subject of a final judgment was borrowed from the heathen. The church has a very vague conception of where the spirits of the dead shall remain until the last trump sounds. It does not know the glorious fact that the resurrection of the body, or at least all that is most refined and good in it, takes place immediately after death. St. Paul, a true medium, says, "there is a natural body, and there *is* a spiritual body,"—not there *will be* a spiritual body. A more accurate statement would have been, There is the external body made of a coarse material sub-

stance, and an interior body made of a refined spiritualized substance, and this interior body, or *perisprit*, consists of the exquisite grade of matter which accompanies the soul after death, for the soul must always work in connexion with some grade of matter. Another thing which the religious world is ignorant of and which would have a most salutary influence if known, is the fact that "the book of life" is the human sensorium upon which are engraved, by means of God's immutable laws in nature, all the events of life and even the very motives of the soul. This book of life is open to the gaze of spirits and even to some clairvoyants, while yet in the body, and sooner or later, here or in the brighter light of the hereafter, shall be fully revealed to each individual, thus constituting the *day of judgment* to him. In the spirit world persons are not brought to this bar of judgment by an angry God, but perhaps some angel, tender and loving, without a word of upbraiding, will radiate his diviner light upon some guilty soul or undeveloped nature until his whole life will stand out in flaming light and seem so hideous to him that he will cry out for the very rocks to fall on him and hide him forever from the rest of the universe. After passing through a hell of remorse he may be led into a life of repentance and good works, and by undoing as far as possible his former misdeeds will begin his course toward heaven and gradually feel new happiness. If one has lived a pure and benevolent life, whether he has followed any creeds or not, he enters into a beautiful and joyous realm of being immediately after death and goes onward to still higher joys. How different then must death be under such circumstances from what it would be under a system which says so much about the darkness of the grave, the terrors of endless punishment, the wrath of a vindictive God.

3. The materialism of the church is obvious from the importance which they attach to their graveyards and the fear that the bodies of saints may be desecrated by having

those of heretics buried near them. This is still absurdly carried out in our Catholic church-yards and though dying out in Protestant churches, especially in the United States, we still have more or less of the intolerance of the Church of England in refusing to let the body of a dissenter desecrate their burying-grounds, as well as of Protestant churches on the continent. The following humorous anecdote is a good illustration of this style of bigotry:—

“When Dr. Thomas, afterward Bishop of Salisbury, was chaplain to the British factory at Hamburg, a gentleman belonging to the factory died at a village about ten miles distant. Application was made to the clergyman of the Parish for leave to bury his body in the church-yard. The parson inquired of what religion he was, and was told he died a Calvinist. “Then” said he, “he cannot be buried here; there are none but Lutherans in my church-yard, and there shall be no other.” When this was told to Dr. Thomas, he immediately took his horse and went to argue the matter with the parson, but found him inflexible. Finally the Doctor gained by ridicule what he had failed to accomplish through reason. “You remind me” says the doctor to the bigot, “of a circumstance which once happened to myself when I was a curate of a church in Thames Street. I was burying a corpse when a woman came and pulled me by the sleeve in the middle of the service. ‘Sir, Sir! I must speak to you immediately!’ Why then what is the matter? ‘Why sir’ said she, ‘you are burying a man who died of small-pox, next to my poor husband who never had it!’ This story had the desired effect, and the Curate permitted the bones of the Calvinist to lie in a Lutheran church-yard.”

4. Theoretically, when people speak of burying a friend, they do not mean that they inter his real personality or spirit, but really they do in part feel that the friend himself is in the grave. As proof, let the body be disturbed or taken away, and some people become almost insane with excitement, and even organize mobs to punish a suspected person. It is natural for us to prize even the form of clay that was once used by a friend, but when we can realize that the friend himself is buoyant with a bright and beautiful life on sunnier shores, or even in many cases right by our side, the putrefying and tattered garment which he once wore loses the most of its interest.

5. When I was in England I noticed that it was common for the people to speak of some departed friend with pitying epithets, such as "poor father," etc. I once ventured to ask a young lady of the Church of England, if when she said "poor father," she really felt that he had gone to a bad place. Of course, she did not, as he had died in the church, but she was ever keeping his physical, instead of his spiritual life in view.

6. A young lady connected with the English Church in Baltimore, exclaimed on the day of her father's funeral: "I'll never love God any more—I never will, for he has taken away my dear papa!" She protested against putting ice around the corpse, shrieking out:—Don't, oh don't put ice on my papa! you'll freeze him! you'll freeze him!"

7. Looking on the earth side of death, Sir W. Temple says, "Nature gives us many children and friends to take them away; but takes none away to give them us again," and the religious, desponding Cowper says:

"We turn to dust and all our mightiest works
Die too."

But our mightiest works, dear Cowper, are those in which we bless our fellow-men, and such will live forever; and nature takes no children and friends away never to give them back, Mr. Temple, but beautifies them and saves them for us in a better life.

Says Granville:—

"Thy thoughts to nobler meditations give,
And study how to die, not how to live"

This last line should be changed thus:

And study how to die, *still more to live.*

IV. THE CHURCH TEACHINGS HAVE DARKENED DEATH.

1. They have darkened Death by calling it the result of

human sin and by portraying the awful eternity that is to follow death to all who are not believers in just such a series of dogmas, and these dogmas in many cases of the most terrific and unreasonable kind. They portray an angry God who stands ready to cast them down to the bottomless pit as soon as the breath leaves the body, or at least after the judgment day. I have already quoted words from the hymns to show how these fearful sentiments are sung into the people as well as preached into them, and in former chapters I have referred to some of the abominable teachings of the revival and other preachers with reference to the "everlasting burning," which is to be inflicted on unbelievers, while the select few that are saved, glorify God for his wonderful goodness to them, and are able to shout halleluiah! even if they see a child, a husband, a wife, or a parent go down into everlasting woe.

The much lauded Bunyan whose writings are held up as being so useful writes thus:

"All the devils in hell will be with thee howling and roaring, screeching and yelling in such a hideous manner, that thou wilt be at thy wit's end, and be ready to run stark mad again from anguish and torment. . . . Here thou must lie and fry, and scorch, and broil, and burn for evermore."



Fig. 42. Jonathan Edwards, born in 1703.

Jonathan Edwards whose logic was so mighty, if one should allow himself to accept of his false premises, and who, in spite of his terrible Calvinistic theology, rose to great purity of life from his spirituality, would sometimes frighten his audience so by the fearful pictures he drew, that they would rise sobbing and shrieking to their feet. The following sentiment will show how the divinest feelings of the human heart can be utterly perverted by a false theology, the italics being mine.

“ The saints in glory will be far more sensible how dreadful the *wrath* of God is, and will better understand how terrible the sufferings of the damned are, yet *this will be no occasion of grief to them, but rejoicing. They will not be sorry for the damned; it will cause no uneasiness or dissatisfaction to them, but on the contrary, when they see this sight, it will occasion rejoicing, and excite them to joyful praise.*

The following is from the pen of Rev. J. Furniss, C. S. R. R., and was published by authority in England as instruction suitable to the young. The picture of awful agony said to be suffered by a mere child sixteen years of age, and other hellish images are falsehoods coined “ out of whole cloth,” drawn from a wicked imagination, just as the *paintings* of Elder Knapp and many other revivalists have been, and the fact that such slanders of the Divine and Gracious Father could be tolerated by a Christian community, shows the degradation to which they have sunk :—

“ Above all, you hear the roaring of the thunders of God’s anger, which shakes hell to its foundations. But there is another sound. There is in hell a sound like that of many waters. It is as if all the rivers and oceans of the world were pouring themselves with a great splash down on the floor of hell. Is it, then, really the sound of waters? It is. Are the rivers and oceans of the earth pouring themselves into hell? No. What is it, then? It is the sound of oceans of tears running down from countless millions of eyes. They cry forever and ever. They cry because the sulphurous smoke torments their eyes. They cry because they are in darkness. They cry because they have lost the beautiful heaven. They cry because the sharp fire burns them. . . . The roof is red-hot; the walls are red-hot; the floor is like a thick sheet of red-hot iron. See, on the middle of that red-hot iron floor stands a girl. She looks about sixteen years of age. She has neither shoes nor stockings on her feet. The door of this room has never been opened since she first set her foot on this red-hot floor. Now she sees the door opening. She rushes forward. She has gone down upon her knees upon the red-hot floor. Listen, she speaks. She says: ‘ I have been standing with my bare feet on this red-hot floor for years. Day and night my only standing place has been this red-hot floor. Sleep never came on me for a moment, that I might forget this horrible burning floor. Look at my burnt and bleeding feet. Let me go off this burning floor for one

moment—only for a short moment. Oh; that in this endless eternity of years, I might forget the pain only for one single moment.’ The devil answers her question. ‘Do you ask for a moment—for one moment to forget your pain? No, not for one single moment during the never-ending eternity of years, shall you ever leave this red-hot floor.’”

2. My reader may say I am prone to dwell on the dark side of our theology and that the preaching of to-day is different. Yes, I admit that it is a great deal better than it was, but they are preaching these doctrines that slander the beautiful and glorious Father and dishearten mankind far too much yet, and we must batter away upon them until they are shamed out of it and reasoned out of it. They must learn to feel that God is as much sweeter and more loving than the best earthly father or mother as he is greater than they, while the very suffering that he permits humanity in its lower stages to pass through, is a purifying, disciplinary and remedial process which will cease as soon as we get high enough and wise enough to cease violating divine law.

3. Even many church members have a constant misgiving about their fitness for death, and from time to time go insane in their despondency, quoting from the Bible such expressions as “If even the righteous shall scarcely be saved,” etc., etc. I know personally of several persons who suffered untold agonies under these teachings, and were lapsing into insanity, when the revelations of Spiritualism concerning a future life, together with a little magnetic treatment, restored them to a happy and useful life. Some time since I was talking with a sad faced old gentleman who was a member of a Dutch Reformed Church in New Jersey, and signified to him that he was getting nearly through with the warfare of this life, and nearly ready to depart. This I mentioned to him as a sweet and comforting thought for a true Christian. “No,” said he, “I hope I shall live to be at least a hundred and twenty years old.” “What!” said I, “and put off getting to Heaven so

long? As to myself I want to go to the beautiful life as soon as my work here is done." "But," said he sadly, "how are we to know whether we shall ever get to Heaven?" and then remarked that even the righteous are scarcely saved. Poor man! He built on a religion which did not enable him to "add to his faith knowledge," and so he was unhappy.

V. DEATH BED OF A CHRISTIAN.

1. I have before me a work in two volumes by the Rev. John Warton, D. D., called "Death Bed Scenes." Dr. Warton was a member of the Church of England and seems to have possessed a large and warm heart, though cramped by his rigid adherence to church forms. Even at the bed side of those in the last gasps of death, he would not give way to the inspirations of his soul and pour forth a heartfelt prayer for them, but had to turn over his book until he found something as nearly suitable as possible, and then read it over them. I will give some brief points respecting the life and death of a Mrs. Whiston, who was under his pastoral care, and is described as one of the kindest and best of persons by those who knew her well. Her fears about her religious condition, leading her to feel that she was pursued by the devil and was given over to hardness of heart, had thrown her upon a sick bed. Her malady was especially aggravated by a Calvinistic Methodist, who was her aunt, and who condemned her as given over to hardness of heart, because she could not feel any especial raptures, and could not be sure she was savingly converted. It was feared that despair and feeling that God had given her over would cause her to commit suicide, but the good Dr. Warton comforted her and gave her more cheerful views. She was evidently mediumistic and saw spirits, but these under her religious teachings she concluded must be devils, and this made her all the more sure she was given over to destruction. Every visit of her

aunt would tend to throw her into consternation, for in the words of a friend present, "she talked so uncomfortably about the few that were to be saved, and the vast numbers whom God would pass by and leave to their doom, that my poor friend became dreadfully affected, and I sent immediately for you, sir." After he consoled her with texts from the Bible she would feel better for a while. Then again she would get into a tumult and would be a tempest-tossed sea, and have to see the minister time after time. One time she remarked :—

"Indeed, sir, I tremble for myself. I fear that I do not feel such a sorrow for my sins as I ought, and such as is sufficient to make my repentance effectual. I do not even shed a tear." "Sins!" exclaimed her husband, "she has no sins to repent of; she is an angel on earth!" Again she lives on awhile and then gets into another little tempest, and her pastor has to come again. "Ah! sir, my end approaches, pray for me if you please, that I may die in the right faith, and that I be not after all a castaway! . . . Must not I believe, sir, that my Saviour died for me in particular? And can my sins be otherwise forgiven me? Alas! I tremble to think that mine may not be the saving faith after all. I cannot bring myself to believe that my sins are forgiven, and so I dread lest I should die in them." Again he comforts her with all the skill that can be used under such a system of religion, and leaves. Again, and the last time he is called to the house of sorrow. He says: "From the room above I heard loud wailings. 'What is the matter, Graves?' I exclaimed eagerly. With difficulty he answered, that Mrs. Whiston was dying. I rushed up stairs. The husband and Mrs. Graves were supporting on each side the dying woman. . . . I now observed the poor woman herself. She was gasping for breath, and apparently very near the last agony. However, she lifted up her eyes towards me with an inexpressible mixture of various feelings: and, being still in the possession of her intellect, she seemed to implore my prayers. 'To speak, I was unable; to pray I might at least endeavor. So I fell upon my knees and the rest did the same. I read first the commendatory prayer, as it stands in Paley. She had closed her eyes but still continued to breathe. . . . She opened her eyes convulsively. Mrs. Graves having disengaged one of her own hands, closed her friend's eyes again with great tenderness. This was a trying scene to us all. . . . Being convinced that she was yet sensible I began Bishop Andrew's Litany for a sick person at the time of departure. She was now fetching the last sigh, so

I concluded the whole with Bishop Cosin's form of recommending the soul to God. Before I had quite finished it, every spark of life had fled."—*Vol. I., p. 160.*

2. I have given this account with some fullness, so that the reader may see practically illustrated the heinousness of a religion which could thus torment and wrack, and finally destroy so true, and loving, and pure a woman, who was called an angel by her husband who knew her best of all. Its despotic type of a God made her feel that her everlasting destiny hung upon some little unimportant matter like the inability to shed tears over some supposed sins, or that possibly if any wrong thought should, in her weak state, ever come into her head, it was a sign that she had been given over to devils and deserted by Heaven. Even to the very last she seemed unsettled in her feelings and to "implore his prayers." The word *Gospel* means *glad tidings*, but such a religion is no gospel and should not be called such.

VI. DEATH BED OF AN IMMORAL MAN.

1. In the same volume Dr. Warton, under the title of "Despair," gives an account of the death bed of a Mr. Maddox who had lived a somewhat reckless and irreligious life. He was in great agony with reference to dying unprepared, and this of course was intensified by remorse for his past shortcomings. When asked if he believed in the Saviour, he said:—

"That Saviour is no Saviour for *me!* . . . I believe in God; and I believe in Jesus Christ; and I believe in the Holy Ghost, and I believe all that I was ever taught and read in the Bible in my younger days—but I believe like the devils, only to tremble—I am a devil myself." Dr. Warton, noble soul that he was, wept and prayed with him and tried to give him hope, but he had been educated to believe in a stern God and felt that his sins would never be remitted in time or eternity—honestly admitting that were he to recover, his companions might drag him down again. His last words were,—“Oh! I have too long been unused to all goodness; every act of it would be strange and

uneasy to me. And will God pardon such a temper as mine? I cannot hope it—I am lost forever!” He then went into convulsions too terrible for Dr. Warton to witness, and soon breathed his last. When such a person enters eternity, he will still believe as he was taught, that he has gone to hell and that this hell is endless, and so probably will not try to rise into any better life until some angel of mercy can pierce his dark abode and inform him that as soon as he will commence going out of himself and perform deeds of kindness to others, some rays of light will come to him and he may gradually rise into a brighter and happier condition. It is said that the pernicious doctrine of everlasting punishment has such a hold on certain low natures in spirit-life, that in some cases, they cannot be got out of the psychological spell that is on them for centuries, and so are kept needlessly in a state of darkness and despair.

VII. DEATH OF ALTAMONT, THE LIBERTINE.

1. The inexpressible horror of the death of this brilliant libertine is described by Dr. Young, and the article has no doubt been seen by most of my readers, so that I shall give but a small extract from it. Remorse for wrongdoing both in this world and the next makes a terrible hell of itself for the time being, but the great terror and fearful anguish in his case was without doubt caused by the belief, drilled into him by the religious world, that his fate was fixed for all eternity, that God's wrath was burning against him, and that he was to go into everlasting torture with the devil and his angels. Dr. Young describes the scene thus :

“On my saying that heaven was a blessed place—‘So much the worse—’Tis lost! ’tis lost! Heaven is to me the severest place of hell! . . . I have not long to speak. My much injured friend! my soul, as my body, lies in ruins; in scattered fragments of broken thought! Remorse for the past throws my thoughts on the future. Worse dread of the future, strikes it back on the past. I turn and turn and find no ray. Didst thou feel half the mountain that is on me, thou wouldst struggle with the martyr for his stake; and bless heaven for the flames; that is not an everlasting flame; that is not an unquenchable fire. . . . Oh thou blasphemed indulgent Lord God! hell itself is a refuge, if it hide me from thy frown!’” These expressions concerning “the frown” of God, “everlasting flames,” and “dread of the future,” give the key-note to his anguish. His fevered imagination then painted out the very fiends of hell as having come to

drag him down into the flames, and in the midst of an awful delirium his soul fled from the world.

VIII. VARIOUS DEATH SCENES UNDER THE OLD DISPENSATION.

1. *Louis IX.* of France had such an extreme fear of death, that Jacques Coetier, his physician, used to frighten him unmercifully by making him believe that he would not live eight days if he should discharge him as his family physician. When this menace was made from time to time, the King would appease his physician by making him presents and courting his favor.

2. *Cæsar Borgia*, son of Pope Alexander VI. and one of the greatest monsters of vice and crime that ever lived, said shortly before his death, "I had provided, in the course of my life, for everything except death; and, now, alas! I am to die, although entirely unprepared."

3. One of the wealthy citizens of a Western city has such a fear of death that whenever he is taken sick he becomes so frightened that delirium ensues.

4. The heroic *Luther* sometimes sank to great depths of despondency just as at other times he possessed feelings of exaltation. Mr. Segur, in his "Plain talk about Protestantism of To-day," represents Luther as sometimes despairing of his salvation, and says that shortly before his death his wife "pointed to the brilliancy of the stars of the firmament.

"See, Martin, how beautiful that heaven is!" "It does not shine in our behalf," replied the master moodily. "Is it because we have broken our vows?" resumed Kate in dismay. "Maybe," said Luther. "If so let us go back." "Too late; the hearse is stuck in the mire," and he would hear no more. At Eisleben, on the day previous to that in which he was struck with the apoplexy, he remarked to his friends: "I have almost lost sight of the Christ, tossed as I am by these waves of despair which overwhelm me;" and after awhile he continued: "I who have imparted salvation to so many, cannot save myself."

5. *Albert Barnes*, the eminent and devout commentator

on the Bible, exclaimed, "It is all dark, dark, dark to my soul, and I cannot disguise it. In the distress and anguish of my own spirit, I confess that I see no light whatever."

6. The worldly *Queen Elisabeth* died in much distress of mind, exclaiming, "All of my possessions for a moment of time."

IX. TERRORS OF DEATH UNDER THE OLD SYSTEM TO THOSE WHO LOSE FRIENDS.



Fig. 43. Despair over the Dead. All is lost.

1. There is much that is solemn and sad even to the spiritually minded in losing dear friends, but to those who are not so, including a majority of church members, and the more materialistic and worldly class of people, the loss is often considered irreparable, leading in various cases to

convulsions, to insanity, to suicide, to gradual decline and death. A prominent gentleman of my acquaintance became insane even at the prospect of losing his wife when she was severely sick. The engraving, fig. 43 gives a striking scene of despair, a scene in which an overburdened heart swoons away over the loss of a friend whom she feels she may never see either in time or eternity. I have known a number of cases in which a whole life has been blasted with grief at the loss of a husband, or wife, or child. A noble young man who had spent several years of his life in a foreign land, came back with an accumulation of possessions and money with which he was determined to render a beloved mother happy, but when he reached home her spirit had fled, and he was so frantic with grief that he threw himself upon her coffin at the grave and had to be taken away in order that the burial might go on. How immensely would his grief have been mitigated if he could have known that communion with her spirit was still possible. Mrs. Nellie T. Brigham, in speaking of Spiritual Communion, says that many people are declaring that it is all the work of the devil. "If the devil," said she, "is engaged in the blessed work of giving back children to the distracted hearts of their mothers, and dear friends with loving consolations to the despairing ones who remain behind, he must have been converted, and Spiritualism should have credit for converting him."

2. A great source of agony to those left behind, if believers in the popular church doctrines, is, that if a friend dies outside of a church, or without making any profession of saving belief in Christ, his soul is believed to have gone to perdition and that without any hope of rescue. How many parents have had the light of their lives go out in darkness at the loss of an impenitent son or daughter, although such may have been loving and good and dutiful. They will listen for the least sign that would show a belief in Christ, vainly deeming that the infinite future hangs on

some such trifling straw. I have in my mind an estimable lady whose brother left his New England home, went to the far South and soon after passed to the eternal life without having made any profession of religion. His was one of the most noble and beautiful of lives, far beyond the character of most church members in innate goodness, but the fear that his soul was irretrievably lost rested like a dark pall upon the sister's life, and she says she would probably have gone insane, if she had not become convinced of the falsity of the doctrine of eternal punishment.

3. Dr. Peebles says that while he was a clergyman he had occasion to preach a funeral sermon of a little child in which he spoke of it as having gone to heaven. "How do you know it has gone to heaven?" exclaimed the mother in great agony. This led him to see the importance of investigating spiritual phenomena until he could really *know* what he was talking about when speaking of such matters, and now, unlike most clergymen, he can answer this question.

4. The doctrine of the *unchangeableness of the future state* adds terrors to death. "It is manifest that a change of heart must take place here on earth," says Bishop Whately, "for if not, it will not take place after death." This absurd sentiment so contrary to reason and the universal teachings from the other life, seems to have been founded on the immoral sentiments attributed to John of Patmos:—"He that is unjust, let him be unjust still: and he which is filthy, let him be filthystill," etc. (Rev. xx. : ii.). According to the church world, the whole constitution of the human soul, its infinite longings, progressions and onward movements become suddenly changed and paralyzed at death, and if not in a special channel, cannot repent of sin, or if it should repent, the arbitrary Being who is supposed to control all destinies will not allow it to put away wrongdoing and rise up into the light and joy of a true life. But here again the *facts* of God's universe far transcend men's

theories of the same, and he is no such hateful or vindictive Being as their crude conceptions would signify.

5. But there is a brighter side of death to which I now gladly turn, and there is a brighter phase of even church belief and experience, to which I shall endeavor to do justice in the next chapter.



CHAPTER SEVENTEENTH.

DEATH UNDER A SPIRITUAL RELIGION.

I. A SPIRITUAL MIND IS NOT OVER ATTACHED TO THIS LIFE.



Fig. 44. A Vision of the Brighter Life

1. ONE who is spiritually developed can either see the ineffable glories of the better life by means of the interior vision, or if this is not developed, can appreciate through his intuitional nature much of its divine reality, consequently he is not so tied down to the poorer pleasures of this world, to the fierce rush for money, or political or social power that he cannot easily give up all, as the scenes of earth draw to a close.

2. One who is enlightened through spirit communion has none of the superstitious fear of meeting devils and entering a state of everlasting punishment when he leaves this life, and thus he escapes a source of untold horrors, which, as we have seen, has been the bane of both saint

and sinner under the old religions. Uncertainty produces fear, and ignorance superstition, and the fact that the "tomorrow of death" has been so unknown to mankind in the past, has caused the world to be clothed in gloom. "I am about to take a fearful leap in the dark," said a materialist as he stood on the verge of eternity.

3. While a well balanced mind will duly enjoy the good things of this life and be thankful for them, he will be conscious of the higher attractions of the life to come and hence will ever be willing to depart when his work is done.

II. DEPARTED LOVED ONES ATTRACT THE SPIRITUAL MIND.

1. As spiritually-minded persons advance in age and move beyond the zenith toward the sunset of life, the dear ones gone before become more numerous than those who remain behind, and draw them by the ties of love to their brighter homes. This attraction from the other life becomes greatly increased through spirit communion, which keeps the line of affectionate intercourse ever open.

2. While the dwellers in spirit life do not wish to have their earthly friends come to them prematurely, or before their proper work is done, yet their coming is looked forward to with joy as the greeting of dear friends after a long absence, death being considered by them a mere *transition* from the earthly to the spiritual, or a new *birth* into their own higher sphere of life, just as on earth the same event is called *death* by the attending friends and is the cause of bitter grief and tears. The heavenly side of clouds is luminous with the sunlight at the same time that they have their dark aspect when viewed from the earthly standpoint. How desirable, then, that even we who still occupy this coarser sphere of being should rise above the mere objects of sense around us until we can gain a realizing sense of the better life to come, and of the joyous greetings that

await us from those who are not lost, not wasted with sickness and not *dead*, as people of the world rudely say.

3. Many examples could be given of how completely the terrors of death have been removed by the power of some magnetic or spiritually developed person present to open up the spiritual nature of the dying, so they may see their dear spirit friends waiting for them. The late Dr. Scott, a person who healed thousands of people in Brooklyn by his powerful magnetic manipulation, remarked to me that he had received more praise by helping people to die triumphantly than by helping them to live. A young lady who was troubled at the thought of death, received a new illumination as Dr. Scott's hands came in contact with her, and beloved spirit friends could then so open up her spiritual vision that she could see them smiling upon her and beckoning her to come. This filled her with joy and made her anxious to go.

III. THE SPIRITUALIST UNDERSTANDS THE PROCESS OF DEATH, THEREFORE DOES NOT FEAR IT.

1. This process of death has often been seen by the clairvoyant and described by ascended spirits. That my reader may become more or less familiar with this great era in the life of human souls, I will condense an account of a death scene witnessed by Andrew Jackson Davis, whose clairvoyance is very acute and whose truthfulness is most undoubted. First the feet become cold, and as this coldness rises upward to the knees and from the hands to the elbows, a luminous mass constituting the brain of the interior body appears over the head. As the coldness extends to the hips and to the shoulders, this bright form rises still higher. But I will quote the eloquent language of Mr. Davis himself :—

“ Let us more closely watch and contemplate the wondrous processes now occurring. You observe that a very fine vitalic

thread still connects the vortices and central fibres . . . with the exalted outlined human being in the atmosphere. Notwithstanding the existence of this life thread, which acts like a telegraphic conductor—conveying messages in opposite directions at the same moment—you observe that the shadowy image enveloped in a golden emanation continues almost imperceptibly to ascend skyward.

“There now! What do I now see? a symmetrically shaped head rising above the mass, — slowly, beautifully rising out of the golden cloud of substantial principles. And now appear the outlines of a spiritual countenance,—a quiet face and full of beauty, surpassing the power of words to delineate. Look again! behold emerging the fair neck and beautiful shoulders; and see! as we gaze, one after another, in rapid succession, as if influenced and directed by the wand of a magician, *all the parts of a new body*—a perfect, bright, natural looking yet spiritual image—only a little less than the deserted physical body,* a perfect reappearance of the person in the immediate heavens, prepared to accompany the celestial group of superintending intelligences to the Summer Land.

“What was that? In the twinkling of an eye, the vital electrical telegraphic thread was snapped—the yet lingering particles and principles were suddenly attracted upward and absorbed in the spiritual body—and lo! the new organization is free of terrestrial gravitations †, is instantly and absolutely independent of the weights and cares that chained it firmly imprisoned to earth.

“Here now we behold a true, substantial, immortal, spiritual body. It was sown in darkness and dishonor, it was raised in beauty and brightness.

“Behold the contrast, the vastly wide difference between the interior and outward. Cast your eyes around the room. There are many friends, aged relatives and little children in the death chamber. They tremble before the ghastly spectacle; they mourn without even the comfort of a blind faith; they grieve with only the whisperings of hope to the doubting ear; they gather around the prostrate cold body; they press together the lids of the sightless eyes; in silence and in sorrow they withdraw from the scene; and now other hands commence these final preparations with which the living consecrate the dead.

“But let us open our brighter eyes—the eyes that we shall all have when clothed with the deathless garment of immortality. See! the newly organized spiritual body, surrounded by a group

* The spiritual body is less only when the body has attained its normal size and stature. Disfigurements and defects by accident are not reproduced in the spiritual body although their effects often continue for a limited period.

† Those only are free at death who have lived righteously. Any enthraling passion, the least feeling of duty undischarged, of injustice committed, hold the spirit to earth as a ship is fastened by a heavy anchor. Only the pure are free.

of guardian angels, moves gracefully off in the direction of celestial shores. The arisen personality follows a vibrating thread of magnetic attraction, which, while the dying mutations were in process, we noticed penetrating the apartment and fastening itself to the earthly brain of the resurrected. It comes floating down from the sensorium of superior intelligences—a golden, fibrillous stream of telegraphic light—sent from on high, to greet with love and guide with wisdom the newly arisen. But why do not the bright eyes of the newly born open and behold the dying transformations? Ah, the dying process means revolution, a very great change; and is productive of unconsciousness or rather of a dreamless slumber. And in this connection, let me remind you that, philosophically speaking, if there is such a thing as the spiritual body it must be *something*; if something it must have an existence and a definite position somewhere in space; if in space, it must follow the laws of objects which occupy space, including *time*, and have a *relative* as well as an absolute private consciousness.

“But let us return to the celestial scene. A thought-laden love-thread draws the new-born higher up and farther away. Thus the spiritual body was in the first instance removed from the chamber of death. There! the object of beauty is soaring beyond the limitations of earth. Rapidly the celestial gravitation attracts the new body obliquely through the high atmosphere. Arrived at its own place in Summer Land, the sleeping one is surrounded by an assemblage of beautiful welcoming citizens of that locality. Over the velvet lands and flower-fields of the celestial country, the bending bow of eternal promise is visible, filling with indescribable beauty the boundless ocean of world-laden skies, which cover with infinite loveliness the immeasurable zone lands of the Hereafter.” *Diseases of the Brain and Nerves*, p. 462.

2. Mrs. Helen Slocum, of New York, a highly intelligent, conscientious and accurate lady, informed me that she had seen a spiritual form rise up through the head in much the same way and that it was truly a process of being born.

3. The process of death was thus described to me by a spirit in answer to my questions:—

“When the breath leaves the body and life is pronounced extinct, a magnetic cord still connects the spirit with its old tenement at the umbilicus, and remains thus connected for thirty minutes and upward, lasting in extreme cases for eight hours. The spirit generally rests in a sweet sleep from fifteen minutes upward, reaching in rare instances to nine days, al-

though many highly spiritualized and aged persons enter spirit life without losing consciousness at all. Persons of low thoughts and vicious habits sometimes experience severe struggles and enter into great darkness at death, while the pure and the loving experience a transition into a light and glory quite beyond the conception of most persons in the earth life. The resplendent colors and refined electricities thrill the whole being. Dear old friends, radiant with the new light, sometimes greet the new comer with shouts of joy, and when they caress each other, the touch adds new ecstasies to the new-born soul. The experience of a beautiful death is so grand, that it is worth while to spend years in living a true life in preparation for it, to say nothing of the happiness that is to follow in the future."

4. Moses Dow, Editor of the *Waverley Magazine*, Boston, lost an adopted daughter, and through the late Mrs. Hardy received full proof of her identity. She was asked if she would like to return to the earth again. She answered "No, unless it was that I might again pass through the beautiful transition of death."

5. The following is a thrilling passage from the account of a death on the battlefield, given by a spirit through the mediumship of Hudson Tuttle, and quoted from Emma Hardinge's *History of American Spiritualism*, p. 498:—

"When the morning came, I was almost unconscious of life. I remember watching the light breaking in the gray east; my head rested on that side, and I was too weak to turn it, or else it had become stiff in the rain.

"As it became light I heard the rolling of artillery, then the fierce booming thunder of the battle renewed. I heard the crash of the rumbling wheels, the tramp of the war-horses. I knew they were coming toward me, and the horrible fear came over me lest I should be trampled under foot, crushed, maimed, ground into dust.

"I endeavored to shout and tell them I was not dead, but I could not even whisper.

"On they came, maddened and reckless by the spirit of war. The iron-footed horses were on me almost; but no—they passed me: but now the dreadful wheels approached!

"I saw them coming; one was directly over my eyes. That was the last I remember.

" All was perfect silence. The sounds of war were all hushed. I think I must have been in perfect, dreamless slumber, for I felt, heard and saw nothing. When I awoke I

was well, peaceful, happy; John — was standing near apparently in perfect health.

“‘You here?’ I asked in astonishment. ‘I thought were dead.’

“‘So I am,’ he replied; ‘at least I have lost my mortal body but you plainly see that the body is not all there is of a man for my body is, as you say, dead, yet I exist.’

“‘Surely,’ I answered, ‘I have dreamed, or else am dreaming.’

“He smiled as he replied: ‘Not so; but you, too, are dead. Our conversation lasted for some hours before I was fully convinced I was really dead, though free from pain, and the horrors of the battle-field over.’”

IV. DEATH OF AN ANCIENT PHILOSOPHER.

1. Many beautiful lives and peaceful deaths could have been given of ancient philosophers and sages who, according to orthodox teachings, have been eternally lost, and according to the Christian Church generally, are mere *pagans*.

2. The death of *Socrates* was wonderfully serene and cheerful, as was to be expected of a Spiritualist and philosopher as he had been from youth up. When Crito asked: “How and where shall we bury you?” Socrates rebuked the materialistic aspect of the question by saying: “Bury me in any way you please, *if you can catch me and do not escape from you.*” Then smiling, he said:

“I cannot persuade Crito, my friends, that I am this Socrates who is now conversing with you and arranging each part of my discourse; but he obstinately thinks I am that which he shall shortly behold dead, and he wants to know how he shall bury me. But that which I have been arguing with you so long, when I have drunk this poison I shall be with you no longer, but shall depart straightway to some happy state of the blessed. I seem to have argued in vain, and I cannot convince him. Say not, at the interment, that Socrates is laid out, or is carried out, or is buried. Say that you bury my *body*. Bury it, then, in such manner as is pleasing to you, and as you think is not agreeable to our laws.”

After this he drank off the Hemlock with the greatest calmness, even rebuking those who sobbed, and passed his divine inheritance among the immortals as one man.

example to show that when a man rises too far beyond his age, the very people whom he would bless and save will be apt to rise up and smite him.

V. DEATH OF MOZART.



Fig. 45. Mozart.

1, We have already seen in the Fifteenth Chapter, how divinely inspired was the great genius Mozart, and how truly he was a medium through whom the masters of music from the spirit world poured forth their harmonies for the happiness and exaltation of the dwellers of earth. Under the influence of the dark the

ology of his day Mozart was usually timid with reference to death, but as the time drew near and the spirit reached forth toward the higher life, he seemed to meet death with calmness, and his spirit passed onward without a struggle. He had finished the composition of a requiem for a mysterious stranger who had visited him and handed him a sum of money for the same, some time before, and this requiem has been pronounced his sweetest and best. After its completion he fell into a pleasant slumber. When he awoke he said to his daughter, "Come hither, my Emilie, my task is done; the requiem is done—*my* requiem is finished." "Oh, no," said the loving daughter, her eyes filling with tears; "you will be better now; let me go and bring you something refreshing." "Do not deceive yourself," said the father; "I am beyond human aid; I am dying, and I look to Heaven's mercy only for aid. You spoke of refreshment—take these last notes of mine, sit down by my piano here, sing them with the hymn of your sainted mother; let me once more hear those tones which have so long been my solace and delight." She complied,

and with a voice tremulous with emotion sang the following among other stanzas :—

“ Spirit, thy labor is o’er,
Thy earthly probation is run ;
Thy steps are now bound for the unknown shore,
And the race of immortals begun.

Spirit, how bright is the road
For which thou art now on the wing !
Thy home it will be with the angels of God,
Their loud Alleluias to sing.”

As she concluded she dwelt for a moment on the solemnly sweet notes of the piece and then turned to her father for his approving smile. But his spirit had already taken flight to that diviner realm of being, which is the native clime of all harmony.

VI. VICTOR HUGO.

1. Victor Hugo, one of the great writers of the age, though an octogenarian is still fresh with youthful vigor and impulse. As he nears the eternal shores his convictions grow riper and larger. “ Reaching Paris by way of Egypt and Italy, from the East, on my way around the world,” says Dr. Peebles, “ I met that distinguished author, statesman and Spiritualist, Victor Hugo, in Mrs. Hol Billings’ séance rooms. He came out weeping with gladness ; for a loved son had held converse with a loved father. Like Camille Flammarion, the French Astrologer, like J. H. Fichte, the great German Philosopher, Victor Hugo is a brave outspoken Spiritualist ; and this counts for his thrilling sentences and Heaven-inspired ideas relating to law and liberty, to death and the immortal life.”

2. On one occasion Victor Hugo remarks :

“ Death is the greatest of liberties. Death is a higher freedom for all who have lived upon its height. Dazzling and h

every one receives his increase, everything is transfigured in the light and by the light. He who has been no more than virtuous on earth becomes beautiful; he who has only been beautiful, becomes sublime; and he who has been sublime, becomes good. Progress is for all. Progress is eternal."

3. At a Parisian party of literati including several materialists this great man, with countenance all in a glow, answered them in the following eloquent style:—

"There are no occult forces; there are only luminous forces.* Occult force is chaos, the luminous force is God. Man is an infinitely little copy of God; this is glory enough for man. I am a man, an invisible atom, a drop in the ocean, a grain of sand on the shore. . . . I feel in myself the future life. I am like a forest which has been more than once cut down. The new shoots are stronger and livelier than ever. I am rising I know towards the sky. The sunshine is on my head. The earth gives me its generous sap, but heaven lights me with the reflection of unknown worlds. You say the soul is nothing but the resultant of bodily powers. Why then is my soul the more luminous when my bodily powers begin to fail? Winter is on my head, but eternal spring is in my heart. There, I breathe at this hour the fragrance of the lilacs, the violets and the roses, as at twenty years. The nearer I approach the end the plainer I hear around me the immortal symphonies of the worlds which invite me. It is marvelous, yet simple. It is a fairy tale and it is history. For half a century I have been writing my thoughts in prose and verse; history, philosophy, drama, romance, tradition, satire, ode and song—I have tried all. But I feel I have not said the thousandth part of what is in me. When I go down to the grave, I can say like so many others, 'I have finished my day's work,' but I cannot say 'I have finished my life.' My day's work will begin again the next morning. The tomb is not a blind alley; it is a thoroughfare. It closes on the twilight to open with the dawn—the dawn of an immortal morning!"

VII. BEAUTIFUL DEATH OF MRS. WARD OF CINCINNATI.

1. It is a cheering fact that death to a spiritually developed person is far more easy than it is to a gross or worldly minded person, although, of course, one who possesses a strong physique will generally have a greater

* From this expression it would seem as if Victor Hugo must have had his inner vision opened. Those forces which to the ordinary eye are unseen are beautifully luminous to the clairvoyant eye.

struggle previous to death than a person of feeble constitution, other things being equal. Those whose spirits dwell so lightly in their bodies that they are able to get out of them, as during a trance, with only a magnetic cord holding them to earth, have often told me that the high spirits could snap this cord if they chose in a moment. Those who are sensitive to spirit influence receive great assistance at the hour of departure, as I am informed by certain skillful spirits who are sometimes called "Angels of the new Birth." Highly developed spirits are so conversant with the laws of human life as to foresee the exact time when a human soul is to leave the body and inform these "angels," who afford great relief in a time of need.

2. The decease of Mrs. Rosanna C. Ward of Cincinnati is a beautiful example of the effect of spiritual development in destroying the sting of that which the great world at large rudely calls *death*, but which Spiritualists usually prefer to call a *transition*, a *passing on*, a *transfer to another life*, or even a *decease*, which last means to *cease from*. I usually use the term *death*, however, in deference to the general materialistic spirit which prevails so generally that a correct term would scarcely be understood. Mrs. Ward was a medium and for several years she had told her husband that she should pass away in the autumn of 1873, in the twilight of a beautiful day, which prophecy was exactly verified. As the time drew near, she would talk cheerfully at the dinner table and elsewhere about her departure and make all her plans as freely as though it was to be a bridal day. She sent for the Unitarian minister, Rev. Mr. Vickers, requested him to conduct her funeral services, desired him to bring nothing mournful into the sermon and to say, "This woman did not die in the sense of Spiritualism, but *in an absolute knowledge* of the reality of the after life and the fact of spirit intercourse."

3. She gave minute directions to her family about

her affairs. "After the spirit leaves the body," she said, "lay the body out for cooling in this room; lower the windows about six inches, and allow nobody to come in," etc. . . "There must be no sitting up. Go, all, and take your needed rest, *as I shall be doing.*"

4. As her time approached she went into a deep trance and was absent for three hours. During this time her breathing and the pulse of her arm apparently ceased, but she again took possession of her body and said, "There is so much life in the back brain that I could not pass away. The back brain must die a little more before I can leave." She then said to Mr. Ward who had just handed her a flower, "The flowers are a thousand times more beautiful in the spirit world than these! But all of God's works are beautiful if we are only in sympathy with them. My dear, it is all right." She then spoke of the pleasant interviews she had been having with departed relatives and friends, remarking, "I will go to-morrow." On the morrow, before she went into her last trance, she gave some councils for her husband's comfort, and then with a smile, looking him in the face, said, "My work is now done; the curtain falls." She then went sweetly to sleep and woke in that brighter life to which she had so long aspired. Could she not exclaim as did another medium in the past: "Oh grave! where is thy victory?"

VIII. PROFESSOR JUNG STILLING AND HIS GRANDFATHER.

Jung Stilling, who lived in the eighteenth century, was eminent as a Christian Spiritualist and medium, and occupied Professors' chairs in Heidelberg and Marbury Universities. At times he saw indescribably beautiful visions and in writing his more spiritual works, was lifted up into the most ecstatic frame of mind in which ideas were poured down upon him. He foretold the manner of death of another spiritually illuminated person, the beloved Lavater, father of the science of Physiognomy, and had many cor-

rect presentiments with reference to other matters. He gives an account of his venerable grandfather, Eberhard Stilling, who while in a forest with himself (sometimes called Heinrich) and his aunt, went by himself awhile and returning related this beautiful vision of spirit life which had been shown to him, and which so resembles visions that have often been seen at the present day:—

“On leaving you to go into the wood, I saw at a distance before me a light, just as when the sun rises in the morning. I was much surprised. What is that? thought I; the sun is already standing in the heavens,—is it a new sun? It must be something strange; I will go and see it. I went toward it; as I approached there was before me a large plane, the extent of which I could not overlook. I had never seen anything so glorious in all my life! Such a fine perfume and such a cool air proceeded from it as I cannot express. The whole region was white with the light,—the day with the sun is night compared to it. There stood many thousand castles, one near another. Castles! I cannot describe them to you; they were as if made of silver. There were also gardens, bushes, brooks. O God, how beautiful! Not far from me stood a great and glorious mansion.” Here the tears flowed abundantly down the good Stilling’s cheeks as well as those of Maria and Heinrich. “Some one came toward me out of the door of this mansion, like a virgin. Ah! a glorious angel! When she was close to me, O God! I saw it was our dear departed Dovra!” All three now sobbed, none of them could speak except Heinrich who wept and exclaimed, “O my mother! my dear mother!” “She said to me,” continued Stilling, with such a friendly manner, with the very look which formerly so often stole my heart, ‘*Father, yonder is our eternal habitation; you will soon come to us.*’ I looked but all was forest before me; the glorious vision had departed. Children, I shall die soon, how glad I am at the thought!”

The dear old gentleman was right, instructed as he was by his angel daughter, for he passed on to dwell with her in a short time.

IX. BEAUTIFUL INCIDENTS IN THE DEATH OF CHILDREN.

1. Frederick R. Marvin M.D.* of New York, a graceful

* This gentleman is the author of a small work on “Medio-mania” in which he considers that the phenomenon of mediumship is a result of feebleness and “utero-mania”—a sickly affair altogether. This he delivered before the N.Y. Liberal Club, and it was not a little amusing, for several of the mediums who

but superficial writer who is ever swinging over to the materialistic side of things says that "The lighting up before death," so often noticed in patients who have remained sometimes for weeks in a semi-unconscious condition, is often referred to psychological causes, when in reality it is due to the presence of venous blood in the brain, caused by the non-arterialization of the blood. Thus the mind often dwells on visions of coming glory or shame and contemplates heaven or hell." All this, the Doctor would have us believe occurs because a stupid, unvitalized fluid which we call venous blood clogs up the brain! How anxious some men are to twist the processes of nature out of all shape in their efforts to make all men miserable and hopeless with reference to a glorious future life. But the truth is that when the spirit gets partly out of the body on the approach of death, it gets so in rapport with the spiritual universe that it can see the friends gone before and the ineffable beauties of the diviner realms. The following account, handed me by Miss Louise Speir, an orthodox lady of Ballston Spa, New York, will quite overthrow Dr. Marvin's theory, as it shows that an innocent, artless little dying boy, saw the spirit of his little sister among the angels, although in his normal perception, he supposed her still to be alive in this world:—

"A TRUE STORY. A few years ago a family living in a rural town of New York State, was visited by that fell destroyer—scarlet fever. Little Lizzie who was five years old and the pet of the household was first attacked. A few hours afterwards, Willie her brother, two years older was prostrated. The best medical skill available failed to stay the progress of the disease, and in a few days Lizzie's spirit obeyed the summons of the

were present were powerful men, never known to be sick to any extent since their mediumship was developed, and fully able to take the little delicate speaker himself and throw him out of the window. The late E. V. Wilson who sometimes gave a hundred or more tests of spirit communion in a single evening was a powerful man, weighing 265 pounds, while Dr. ———, of 34th St., N. Y., is still larger, being almost gigantic, and yet although the most skeptical of men, can be thrown into a trance at any time and give utterance to brilliant and eloquent ideas. The truth is that many mediums have to be built up physically before they can manifest their mediumship.

'Silent Messenger.' The mother had early taught her children of God and Heaven. After this sad bereavement, when in the presence of her sick one she ever bravely repressed the grief that was welling up in her heart; for she felt that she must not, while he was so dangerously ill, convey to him in any way, either by word or look, a knowledge of his sister's death. The disease continued to assume more fatal indications, and ere another week had passed that saddened household was called to part with little Willie. As the mother knelt at the couch of her dying boy, she noticed that his eyes were turned away from them all and that he was looking very intently and pleasantly as though he saw something in which he was deeply interested. Suddenly he exclaimed:—'O Mamma! see them!' His mother replied, 'What do you see, my darling?' 'There are Lizzie and the angels, and Lizzie is holding out her hand to me? Don't you see them, Mamma?' And soon his spirit took its flight. His mother did not see them, but she was comforted and strengthened by the assurance that her departed one had joined the loved one gone before, and that they were wafted by the angels through the pearly gates into the Heavenly City."

2. The following anecdote given by Dr. Thompson, shows how a child's fear of death was taken away by beloved friends from beyond the veil. The child was told that it was dying, and it exclaims "what is dying?"

'To you, dear, it is going to Heaven.'

'Where is Heaven?'

'It is where God is, and the angels, and good men made perfect.'

'But, mamma, I am not acquainted with any of those and do not like to go alone, won't you go with me?'

'O, Mary, I cannot, God has called you only, not me now.'

Turning to the father, she asked the same question. Then piteously to each of her brothers and and sisters she repeated the same interrogatory, and received the same response. She then fell into a gentle slumber from which she awoke in a transport of joy, saying: 'You need not go with me; I can go alone. I have been there, and grandmamma is there and grandpapa is there, and aunt Martha.'

3. In Dr. Peebles' work on "Immortality and our Employments Hereafter," is the following:

"A few years ago in a New England village, a little boy lay on his death bed. Starting suddenly up he exclaimed, 'O mother, mother! I see such a beautiful country, and so many

little children who are beckoning me to them ! but there are high mountains between us too high for me to climb. Who will carry me over ?' After thus expressing himself, he leaned back on his pillow, and for awhile seemed to be in deep thought, when, once more arousing and stretching out his little hands, he cried, as loud as his feeble voice would permit, ' Mother, mother, the man's come to carry me over the mountain.' He was peacefully asleep. The man had indeed come."

4. Dodie Clark, a family connexion of the author, had been reared with all pleasant surroundings which would tend to bind her to this earth, and yet had been so schooled in a true spiritual Christianity that she indulged in no repining or alarm at the approach of death which took place at the age of thirteen years. Her uncle asked her parents if they had informed her of her approaching change. They replied " No, the thought is too full of anguish." He then said, " I think it is well with Dodie ; may I not break the news to her ?" Consent was given and going to the bedside of the dear dying girl whose countenance was ever sweet and expressive, he said, " Dodie, are you ready to die ?" She answered, " Why uncle, do you think I am going to die ?" He replied, " Yes, we fear you are going to leave us." Her reply, showing her beautiful unselfish nature, was, " Yes, uncle, but papa and mamma will be so lonely without me ; I shall go to be with dear little Frankie," a cherished brother who had passed on but a short time before. " All is well with Dodie," said the uncle as he returned to the parents. When the mother went in to greet her after this interview, the darling girl's countenance was radiant with love, and she held out both her arms to receive and comfort her, and again expressed her sympathy for her dear parents. As the hour of her departure drew near she remarked, " Mamma, is this death ?" her manner seeming to say " Is this all there is of terror in what is called the ' dark valley ?'" Soon after she remarked, " I die happy," and her calm, sweet spirit shortly passed into the realms of light to become henceforth a

guardian angel to those left behind. Afterward, when the mother's heart was almost overwhelmed with anguish at her great loss, the spirit of this beloved daughter, bright as a star and clad with new sweetness, came down and in company with her departed brothers stood revealed in plain light. Words can never express the new joy that this vision gave to the mother, bringing into her soul a precious light which shall never more fade away.

Bereaved mothers, fathers, wives, husbands, friends, we know how sad it is to give up even the bodily presence of our dear ones, but are you aware that this anguish deep and long continued, which you give way to, reacts upon the departed spirit whose love-nature is even deeper than while on earth, preventing it in many cases from rising into the glorious experiences of which it would otherwise be capable, and often throwing a dark cloud around yourselves which the spirit cannot penetrate when it would come near you to pour sweet influence upon you ?

X. TRIUMPHANT DEATH OF A SPIRITUAL LECTURER.

1. Mrs. Pinkerton is a representative of an inspirational lecturer with which Spiritualism is so rich and unequalled, and her triumphant death scene is given as follows by Dr. Peebles in "Immortality" :—

"When Mrs. Pinkerton, a medium and Spiritualist lecturer, was passing down into death's rolling waves she exclaimed, 'This is a glorious doctrine to die by, friends: continue in the good work—it will be a great thing if you can only free a few from the shackles of theological dogmas.' She bade the unstable to stand and exclaimed in transports of rapture, 'This is the best day of my life; I hear the angels singing; I am happy, happy, happy!' to the skeptics present she said: 'Doubt no more—I *know* there is a blessed, glorious, eternal life.' And while a few friends, by her request, sang

" ' Joyfully, joyfully onward I move,
Bound for the land of bright spirits above,'

she clapped her hands, exclaiming, 'O hinder me not, for I want to go home. I am going. I am almost over the river. The voyage is pleasant.' "

XI. BEAUTIFUL DEATH SCENE OF A UNIVERSALIST MINISTER.

Our orthodox friends have endeavored to show that Universalism may do to live by but not to die by, and have published works to show that "Quakerism is not Christianity," especially the religion of the Hicksite or Progressive Friends, which latter deny the divinity of Jesus Christ, and adopt a broad and spiritual basis of belief and conduct. The following two examples I quote from the work on "Immortality," by Dr. Peebles :

"The Rev. J. W. Bailey, a Universalist minister whom I knew long and well, and knew to esteem and love, passed on several years since to the heavenly world. The day before he passed, he began to sing, and would sing for hours. Mrs. Bailey asked him 'Does it not tire you to sing so much?' 'Oh, yes,' said he, 'but I'm so happy, happy, I can't help it.' He then turned his eyes to his daughter Emma, and said, 'Do not weep for your father, dear child, for he is going so happy—going home.' She says he then turned his eyes upward, and oh, how glorious they looked! They seemed illumined with heavenly light; but he stopped breathing. 'I laid my hand upon his shoulder. He opened his eyes and smiling upon me said, "Why, I thought I had gone to the spirit world. I have seen over the river, and I can now see on both sides. It is beautiful on this side; but oh, glorious, glorious on the other! Why, I see Ellen! I see so many friends there, over the river, and they beckon, beckon to me. I see more, vastly more on that side than I do on this.'" Mrs. Bailey adds: 'He then pressed my hand, said, Do not grieve, smiled, waved his hand, and passed on.'"

XII. JOYFUL TRANSITION OF A FRIEND.

"When a Progressive Friend of Philadelphia visited a Quaker family in Ohio a few years since, consisting of a father and lovely daughter, the latter pale and dying, he inquired of her if she knew her situation. 'I know that my Redeemer liveth,' said she in a voice of subdued and heavenly sweetness. A half hour passed and she spoke in the same melodious voice, 'Father, I am cold,' and the venerable man, reclined by his dying child, endeavored to restore warmth to her stiffening limbs; and she twined her emaciated arms around his neck, and murmured in a subdued voice:

'Dear father, dear father.'

'My child,' said the sorrowing man, 'doth the flood seem deep to thee?'

'Nay, father, for my soul is strong.'

'Seest thou the thither shore?'

'I see it, father; and its banks are green with immortal verdure.'

'Hearest thou the voices of its inhabitants?'

'I hear them, father, as the voices of angels falling from afar in the still and solemn night time; and they call me. Her voice, too, father; oh, I heard it then!'

'Doth she speak to thee?'

'She speaketh in tones most heavenly.'

'Doth she smile?'

'An angel smile, a calm and holy smile. But I am cold, cold, cold! Father, there is a mist in the room. You'll be lonely, lonely. Is this death, father?'

'It is *death*, Mary.'

'Thank God!'

And as these sweet words died away upon her lip, her tranquil spirit went to revel in the splendors of Heaven."

XIII. TRIUMPHANT EXPERIENCE OF A CHRISTIAN MINISTER.

The Rev. Edward Payson, a well known Congregational clergyman, born at Rindge, New Hampshire, in 1783, was eminently spiritual while his soul was seemingly on fire with zeal for the saving of immortal beings around him. From his full memoir, given by the Rev. Asa Cummings, I gather my points concerning him. His was an example in which the triumph of the spirit over the body was fully proved. One time he remarked, "I have suffered twenty times as much as I could have done if burnt at the stake, while my joy in God so abounded as to render my sufferings not only tolerable but welcome." In answer to a question "Are you better than you were?" he answered, "Not in body but in mind. If my happiness continues to increase I cannot support it much longer." At another time he said, "I can find no words to express my happiness. I seem to be swimming in a river of pleasure which is carrying me on to the great Fountain. . . . I lie here and feel these convulsions rising higher and higher without the least uneasiness; but my soul is filled with joy

unspeakable. I seem to swim in a flood of glory which God pours down upon me." While speaking of his rapturous views of the heavenly world, he was asked "if it did not seem like the clear light of a vision, rather than that of faith," he replied, "Oh! I don't know. It is too much for the poor eyes of my soul to bear! they are almost blinded with the excess of brightness. All I want is to be a mirror to reflect some of these rays to those around me. My soul instead of growing weaker and more languishing as my body does, seems to be endued with an angel's energies, and to be ready to break from the body and join those around the throne!" During his last prolonged agony he exclaimed, "Peace, peace! victory, victory!"

XIV. DYING EXPERIENCES OF VARIOUS PERSONS.

1. The English Poet *Keats* was asked a little before his transition, how he felt, and replied, "Better, my friend. I feel as though daisies were growing all over me."

2. Almost with his last breath the poet *Herbert* said, "It is delightful! Oh, so delightful!"

3. Says Dr. Peebles: "Only a few weeks since, while standing by the bedside of a dying mother, who had long been blessed with the gift of clairvoyance, she exclaimed, 'There—that band of angels is coming again: one brings a white robe. Do you not hear the song they sing? Oh, why do you cry so? why keep me from my dear ones? How light the room is! Do not say "Good night," but wait a little and we'll say "Good morning!"'"

4. Of the noble, philanthropic Spiritualist *James Arnold Whipple* the Rev. Adin Ballou says, "His spiritual vision was opened to behold bright, cheering, consoling spirits from the immortal world, who gathered around his dying bed, and gave him a sweet welcome to the deathless mansions."

5. The beloved German Poet *Schiller*, when on his dying

bed, was asked concerning his feelings, and his answer was "Calmer and calmer."

6. "If I had strength enough to hold a pen," said the well known *William Hunter*, "I would write how easy and delightful it is to die." . . .

7. The *wife* of Mr. *D. D. Home*, the great medium whose wonderful gifts have been manifested in the presence of nearly every monarch in Europe, was so grounded in the truths of Spiritualism as to realize that death is only apparent, and received the announcement that her disease was hopeless with perfect composure. The Bishop of Perigueux, France, near which place her decease occurred, remarks that, "Though he had been present at many a death bed for heaven, he had never seen one equal to hers."

8. Mr. *Epes Sargent*, the beloved Spiritual philosopher and litterateur, has just passed from his earthly labors since I penned the preceding paragraphs. Shortly before his departure he wrote of the struggle between life and death that was going on within him to Col. Bundy, Editor of the *Religio Philosophical Journal*, as follows: "God knows how it will end; and I look upon it all with the utmost reverence; death being to my eyes a gracious, loving angel, ready to let down the bars at the fitting time, and to welcome me to the great realities of the unseen world. It is no spectral ghastly thing to me, but a process full of tenderness and love."

XV. POWER TO SUSTAIN IN THE LOSS OF FRIENDS.

1. The departure of our dear ones for the eternal shore must usually have a sad aspect when viewed in connection with earthly associations, and even the spiritual mind, made doubly tender and affectionate by the inspiration from angel spheres, cannot escape this suffering wholly, though their religion robs death of so much of its sting. Compared, however, with the grief of the ordinary worldly church mem-

ber and persons of a materialistic turn of mind, it is like comparing day with night. We have seen in the last chapter some of the overwhelming effects of death to surviving friends under the old religions. Even as I write this, the newspapers bring the account of the death of a well-known citizen of Rhode Island, and state that the mother "has been entirely prostrated, while the wife has been thrown into a constant succession of convulsions ever since his death took place." The grief that is caused every day and every hour through the loss of friends under the present systems of thought and religion are simply indescribable. Gladly we commend the sorrowing to a healing balm, a heavenly consolation in time of grief.

2. Mrs. Mary Dana Schindler, an inspirational Southern poetess who is the author of "Sparkling and Bright," and many other popular poems, once informed me that she had always felt that the loss of her husband would be almost insupportable, but that when the time came and she had to give him up, she felt a spiritual power sustaining her and filling her soul with perfect peace. Since that time she has been made more fully acquainted with the philosophy of spiritualism.

3. An affectionate and mediumistic husband who had sunk into a depressed condition on losing his wife, had his shadows removed almost immediately when she came back by the aid of her spirit friends and gave him loving greeting.

4. The beloved and pure souled Robert Dale Owen, though tender in his love-nature, could lay a dear wife's form away in the grave and calmly pronounce her funeral eulogium in beautiful and touching words, aided as he was by his knowledge of the immortality to which she had gone.

5. I transcribe from Mrs. Emma Hardinge's "American Spiritualism," p. 505, the following account of a lady of Western New York, whose heroism and devotion to her

country could be placed by the side of the noblest examples of ancient Rome, and whose fortitude in the loss of her "jewels" must have been inspired from heaven itself. The circumstances are well-known in her section of country and serve to illustrate the marvelous fact of spirit communion as well as its sustaining power on the soul, although the full name of Mrs. S., the lady in question, must be suppressed because "she is now the wife of a Presbyterian minister," who is bigoted in opposition to that very Spiritualism which could develop such grand results, both as to the mother's self-sacrifice and the heroism of her sons.

About five months after the departure of the eldest of her five sons in a New York regiment, "she announced to the rest of the family in calm and unfaltering accents that 'Ernest was gone. He appeared to me last night,' said the mother, 'with the life-blood streaming from his wounded side; assured me he had effected an instantaneous transit to the land of peace and rest, and had already been welcomed by his father and sister, all well and gloriously happy. He came last night,' she added, 'to tell me of his change and to ask that I would send Edward in his place.' So Edward went, and was gladly welcomed by the comrades of the gallant Ernest, whose place was indeed vacant as the mother had seen.

"In another five months, the widow and her three remaining sons, being seated at the entrance porch of her mansion, she suddenly started up, exclaiming, 'Great Heaven! my two boys Edward and Ernest are here! Alas! alas! Ernest leads his brother by the hand, mortally wounded, but not yet released—oh! when will the deliverance come?' . . . Then after a long pause she cried in a tone of exultation and anguish combined: 'Thank God 'tis over. The sting of death is past; my brave Edward is free, and has joined the heroes who have gone before. What is the hour, William?' 'Half-past eight, mother,' replied the third son.

"The dispatches of the following week brought the tidings that Edward S. had been shot at his post of duty at twenty minutes past eight on Friday evening the preceding week, and had

expired after ten minutes of suffering. The family were all Spiritualists, and all, from the infant of eighteen months old, good mediums. With their faith and the mother's enthusiasm, then, it was no marvel to the neighbors that William, the third son, departed for the war within two weeks after the death of his second brother; but that which seemed a blow almost too hard for the bereaved mother to bear was the fact that her fourth boy, Merwin, a lad of only nineteen years old, insisted upon accompanying him to the fatal field. As they took leave of the dear home and the precious mother, young Merwin murmured, 'I know we shall never return, dearest mother, Ernest and Edward want us in spirit land to help form a regiment of guardian spirits who are soon to turn the tide of war, and give the day to liberty and the Union; but they say, mother, they cannot do without us.'

" 'Then go, my beloved ones, and God's will be done,' sobbed the mother. 'When the angels call up heroes for America's sake, let the lament of the widow be hushed, and the wail of mourning be turned into the song of rejoicing.' . . .

" It was ten months to a day since the departure of William and Merwin, that Mrs. S. was sitting with her only remaining boy, a lad of twelve summers, sadly gazing into the parlor fire, and thinking of the absent mortals and the hovering immortals, when in the dim twilight of the fast deepening evening, young Louis started up exclaiming: 'Oh mother! here they all are again: here's Ernest and Edward and Willie and Merwin too, and they are all in their soldier's clothes, and Willie and Merwin are covered with blood and dust; and oh, mother! they wear no caps and they've all such shining rays round their heads, and their faces do look so bright! Mother! mother! the boys are angels now and they shine like the sun at noonday!'

" A faint cry of agony, a muttered petition to Heaven for strength, and then the bereaved mother cried: 'Alas, alas! Then I've no more sons to give for America.'

" 'Yes, but you have though, mother,' rejoined the boy, 'you have me. The boys say they've come to fetch me.'

" With a shriek like a wild animal, the miserable mother caught the boy to her breast with a clutch of iron. 'Poor child,' she answered, 'what couldst thou do for America that my heart's last tendril should be rent from me? No, child, no! thou canst not, thou shalt not go! besides, were there ten thousand such as thee, what could ye all do for America?'

" 'I am to be a drummer, mother,' the little hero replied. 'Ernest says he will send home Willie and Merwin to fetch me; but they all four swear to bring me alive, safe, and well through the war. They swear it, mother, they swear it.'

" The following week, Captain Conrad Thomas, a neighbor and warm friend of the bereaved mother, escorted back the poor remains of her two brave boys, who had been killed fighting side

by side at the battle of Gettysburg. Captain Thomas was, like Mrs. S., a strong Spiritualist, and moved by the earnest pleadings of little Louis, and repeated communications from the band of spirit brothers, with the emphatic assurance that not a hair of the child's head would be injured, he succeeded in inducing Mrs. S. to let the last son, the widow's only remaining treasure, depart with Captain Thomas in the capacity of a drummer-boy. Louis did return, and that in the mortal form, alive, safe and well to the lonely widow's home, but not until the very close of the war, and not until after his young life had been given him in many a hair-breadth escape, in which he repeatedly affirmed that he saw the uplifted swords of his four spirit brothers crossed above his head, forming an impregnable fortress of defence. . . . When he did return, he came to his happy mother, loaded with trophies of his gallant behavior, and escorted, as he persisted in declaring, by his band of angel brothers."



CHAPTER EIGHTEENTH.

THE FUTURE LIFE.

I. LOCATION AND CHARACTER OF THE SPIRIT REALMS.

1. THIS work must not be so incomplete as to omit all description of the future home, or rather homes of the spirit, although I shall have to touch but briefly upon the subject. The ideas which I shall present of the future life are those which I have gained from high intelligences, corrected by my hand telegraph, and are in harmony with my discoveries with reference to force and chemical action. They are also confirmed in some leading features by accounts given through Hudson Tuttle, Eugene Crowell, and various others.

2. I have shown in the "Principles of Light and Color"—to which work I must refer my reader for proof—that all earthly substances contain finer as well as coarser atoms, the finer of which are more volatile and float far above the surface of the earth, just as the coarser atoms form into solids or float near the surface. I have shown that there are almost infinite gradations of the same substance and a finer and more glorious universe in and around that which is visible to the external eye. We know, for instance, that water is formed by the chemical union of hydrogen and oxygen. Cannot the reader understand that there is a far more exquisite and volatile grade of hydrogen and oxygen that is so light as to float even higher than the forty-five miles of atmosphere that scientists speak of as surround-

ing the earth, and there constituting a more celestial kind of water? Is it not reasonable to suppose that if lime, silix, sodium, carbon, hydrogen, oxygen, etc., constitute the soil by means of which trees, flowers and fruit are produced on earth, the same elements in their more exquisite ethereal form may become segregated through chemical affinity and aggregated into large masses in these same higher realms and produce a celestial growth of foliage, luscious fruits, flowers and plants beautiful beyond our earthly conception? But does the reader say that realms so far from the earth would be too cold for vegetable growth or too cold to constitute a genial Summer-land home for spirits? Then he should understand that to the refined spiritual body that grade of cold which affects us here produces almost no effect upon the higher spiritual realms, while there an exquisite grade of heat which is too refined to be measured by any earthly thermometers exists, and this refined heat may be felt by sensitives and psychometers even while yet in the body. An ordinary thermometer cannot distinguish between the poles of a magnet, the two ends of a crystal or the two sides of a human body, but one who is a sensitive and clairvoyant can at once feel the difference between the two, the one side presenting to the interior nature the red, orange and yellow colors in predominance together with greater warmth, while the other pole presents more of the blue, indigo and violet and gives sensations of cold.*

* I have ascertained that the ordinary seven colors of the solar spectrum as named by Isaac Newton do not constitute quite one octave in the *music* of colors, there being a special heat ray below the red which may be called *thermel* (heat). It is known that the range of the solar rays extends twelve or fifteen times as far as the visible colors, and by aid of clairvoyance, as well as to some extent by the aid of the spectroscope, we learn that these same colors are repeated over and over in scales which reach into greater refinement and magnificence as they go up far above the colors which ordinary human eyes may perceive. Thus, if we take the full octave of the first or ordinary scale of colors we shall have *thermel, red, orange, yellow, green, blue, indigo* and *violet*. In the violet we perceive that the scale approaches the red again and then gradually fades out to the ordinary eye, just as a high pitch of sounds may finally become so shrill as not to be heard by an ordinary ear. But the eye of the spirit or of a clairvoyant may per-

3. The spirit realms extend around the earth in several belts or zones, one above the other, the higher belts or spirit spheres being more ethereal and divine than the lower, and occupied by spirits who by becoming progressed and refined have graduated from the spheres below. While a vast number of undeveloped spirits dwell on or near the earth, the first regular spirit zone around the earth has been estimated to be less than a hundred miles from the earth's surface and extending about sixty and more de-

ceive a new octave of color commencing where the other leaves off, and the ear of the spirit or of the clairaudient may perceive new sounds where the atmospheric vibrations are too fine for the earthly ear to gain any cognizance of. I have ascertained that this second grade of colors consists of what Baron Reichenbach's sensitives would so often perceive and describe as odic lights and colors while the next octave higher, constituting the third grade colors, are manifestations of the psychic and swifter intuitional forces of the human mind and come more nearly to the fineness of forces which the higher spirits use. I have at times been able, by sitting some time with closed eyes, to see both the odic and psychic colors, the latter of which are inexpressibly beautiful. After passing the violet in the spectrum we enter the invisible second grade colors which may be named properly *secundo thermel*, *secundo red*, *secundo orange*, *secundo yellow*, etc. Then the third grade colors may be called *tertio thermel*, *tertio red*, etc., the fourth grade colors *quarto thermel*, *quarto red*, etc. We thus see that there must be finer ethers, finer atmospheres, finer forces, finer grades of light and color as the manifestation of these forces, by means of which spiritual beings may breathe, see, hear, feel and think, and we also see how the material universe gradually merges into the spiritual under this marvelous law of progression which binds all things in an infinite unity. This will show the absurdity of the term "supernatural" so constantly used by the great ignorant world, for the celestial realms themselves are but the sublimer and more exquisite side of nature, while the coarser side of nature, which we more commonly term *material*, is but the lower realm of spiritual life, the home of man who even while yet in the body is a spiritual being, as well as the home of many disembodied spirits who are so weighed down with gross worldly elements that they cannot rise into the more exquisite spirit realms that exist above our atmosphere. It simply shows the stupidity of scientific men to call this the realm of the supernatural with which science has no concern, for it is the most magnificent department of science ever opened up to man or angel, and contains the basic principles of the true knowledge of force, revealing the real philosophy of life and the infinity of the human soul.

In this connection I would remark that the heat of sunlight does not come from the direct solar rays themselves but from their impact and chemical action upon earthly substances. This warms the atmosphere near the surface of the earth, and by convection to a considerable distance above, as our scientists well know. This earthly heat is caused by the coarser portion of the solar ether coming in contact with the coarser atoms of earthly substances which just correspond to them. But when we reach the exquisite grade of matter which constitutes the spirit belt work around the earth, it is entirely obvious that we have reached a substance sufficiently refined to form a chemical affinity with the higher grades of solar lights and colors, such as the *secundo*, the *tertio*, the *quarto*, etc., the grades being higher as we recede from the earth. Is it not plain then how grades of heat as well as light must be thus developed which are just suited to the vegetable and spiritual life of those realms?

grees each side of the earth's equator. This is sufficiently high to be beyond all the coarse elements of the earth's atmosphere, although a very exquisite atmosphere composed of all ethereal grades of matter, of which refined hydrogen is a prominent factor, is said by spirits, and favored by some important facts of earthly science, to extend through all the interstellar spaces and forming, when polarized by the light of sun and stars, the celestial bridge-work over which all fine forces travel. Baron Reichenbach found that his sensitives perceived far greater beauty and freedom of the odic lights and colors when the atmosphere was removed, and this fact will show the importance of having the spirit realms above the main atmosphere of our earth, in order to gain the glorious manifestations of lights, colors, forms and motions that have been described in rapturous words by spirits and clairvoyants.

6. Hudson Tuttle and others have described these spirit belts or zones around the earth, as having been formed from the refined emanations of the earth ; but the spirit guides of Mr. Eugene Crowell, as signified in his " Spirit World," p. 25, object to this, evidently presuming that they were supplied from some higher realms. A little more clearness in the perception of the duality of law which rules everywhere would make it easily understood that all things are both from above and from below, in other words, that the Deific Spirit from the highest combines with the refined material emanations of the earth, and thus forms the divine realms, which are all the more delightful to the liberated spirits of our world from being a glorified copy of the terrestrial scenery which they have left behind.

7. Not only are there regular spirit belts, sometimes called spirit spheres, thus extending around the earth, but various intermediate islands or masses of matter which to us are invisible, but which to the spirit is as tangible and visible as the earth is to us. These, as well as all spirit belts, rest in a greater or less altitude from the earth in

proportion as they are light or heavy, just as the lighter substances in water rise high toward the surface while the heavier substances sink toward the bottom from the law of gravitation. The matter of all spirit realms has weight; so have spirit bodies,* but those persons who have lived a pure and spiritual and unselfish life possess an exquisite spirit body which is so fine and light that it can easily be buoyed up to high and beautiful abodes by the weight of the ethereal atmosphere itself, or by an exertion of the will power, or it may glide along on the magnetic streams that are ever moving between the earth and the spirit realms.

8. Not only is there a series of spirit zones surrounding the earth in which are mansions, parks, fountains, temples, lakes, rivers and mountains of superb character, growing more and more resplendent as they recede from the earth,

* So have all ethers weight, as well as all electricities, colors, magnetisms, psychic forces, etc., which scientists ignorantly call imponderable forces, or they could not have momentum or any style of force. See "Principles of Light and Color" (p. 114), in which work the author has demonstrated that light, color, heat, cold, electricity, magnetism, chemical force, shadow, etc., are substances as well as manifestations of vibratory motions. Since then Prof. Crookes has demonstrated before the Royal Society of London the materiality of light and that even shadows are "molecular." He demonstrated the existence of a grade of matter more refined than that of gases which he called "ultra-gaseous matter," but which I had designated by the simple term of "ethers." Mr. Epes Sargent, on p. 276 of his admirable work "The Scientific Basis of Spiritualism," says "Dr. E. D. Babbitt, in his elaborate work entitled 'Principles of Light and Color,' (1878), assumes the existence of the 'radiant ultra-gaseous matter,' afterward proved by the experiments of William Crookes." If my friend Mr. Sargent could have examined my work still more closely I think he would not have said "assumes" the existence of these ethers but rather *demonstrates* their existence in numerous ways, first from "seeing and feeling these wonderful fluidic emanations and radiations which are the law of all things," as stated on p. 450, and also from showing on pp. 106, 88, 524, etc., the absolute necessity of such ethers as vehicles of force, as proved by every department of nature and every law of the known as well as by many experiments with light and color. Lockyer also has discovered a something which is many times lighter than hydrogen and thus corroborated this ethereal laws. Other points could be presented to show that the scientists are more and more proving the truth of the positions which by the aid of clairvoyance and the help of higher intelligences I was able to proclaim before them. I announced my discovery of the materiality of light, etc., in the N. Y. *World* in 1876. I speak of this not to boast, but to show that by the aid of this inner light and this higher help, a new illumination may be brought to the aid of science, especially as there are hundreds of points stated in that one work which our material scientists have still to become acquainted with. It is known that some of the later brilliant discoveries of William Crookes were suggested by Spirits, especially in connection with Mrs. Hollis-Billing's mediumship, in which an independent voice gave him some prominent points.

but I am informed that at the point between the earth and sun where the ether of space is most refined, or in other words, where the attraction of the sun is most nearly counterbalanced by that of the earth, a magnificent spirit sphere exists which is more than a hundred thousand times the size of our earth and altogether beyond any conception of mortal minds as to its celestial beauty. I have not made any accurate mathematical calculation of its distance from the earth, but from the immense gravity of the sun it must be vastly nearer the earth than the sun, and, in fact, far within the orbit of the moon. Then in the midst of the Milky Way is a still sublimer home of angelic and arch-angelic life in the form of a vast radiant zone or ribbon-like structure, which, like a letter O, has its sides but no end. These are the glorious realms of being toward which the ever expansive and wonderful human soul must for long centuries tend, and even beyond which it must finally pass as it moves toward the Deific Sun-centre.

II. THE CLOTHING OF SPIRITS.

1. Every spirit form is, of course, nude on first emerging from its earthly body, but is immediately clothed with materials in harmony with its mental and moral condition. It should be understood that there is a chemistry of spiritual as well as of material forces, and that the greater the unfoldment of the mental, moral and spiritual nature the greater will be the refinement and beauty of the radiations that proceed therefrom, and these radiations will attract by chemical affinity elements from the atmosphere of a corresponding refinement. In this way the deception and superficialities of social life are done away with and the individual stands forth before the surrounding world as he is. The most magnificently equipped persons of Paris, London, or New York, if accustomed to gross habits and a selfish life, will be terribly mortified on waking up in the other world to find themselves clad in dark, coarse and

heavy garments, while some of their humbler neighbors who have lived for nobler ends are robed in a vesture of white and shining and ethereal character. The former too, will be surrounded by a dull and shadowy atmosphere, while the latter will throw their luminous radiations upon all around.

2. Although there are resplendent realms which constitute the locality of Heaven, yet, in the words of Jesus, "The kingdom of Heaven is within you," and the seers of to-day agree with those of the New Testament in describing higher advanced spirits as being clad in resplendent light which they carry with them as a special luminous sphere when they visit the earth or the lower spirit realms.

3. "Angels," says Swedenborg, "appear clothed, and each angel in vesture corresponding to his intelligence. The most intelligent have garments which glitter as with flame." In another place he says, "I have seen palaces in heaven so magnificent as to surpass all description." Even with my more limited experience as a seer I can say the same. And yet what multitudes of thoughtless persons in our little unripe world will deny the grand truths of Spiritualism or any other cause that is in advance of the age for the applause of earthly fashion, and lose the approbation of heaven itself.

4. The following is given by the spirit of an English Physician through the mediumship of Mrs. C. Woodford (see Peebles' "Immortality"), "The nearer earth the more like earthly manufactures of woven threads are the clothings of spirits; the more remote from earth, or the higher in the spirit world, the less like the fabrics of earth, of an attenuated gauziness of texture indescribable, and transparently luminous, as are also the very bodies of these spirits. In the highest heavens angels are clothed upon with innocence and are garmentless; but descending to lower spheres on acts of beneficence, appear clothed." Spirits admit also that their clothing changes in harmony

with their mental conditions, and that they have the power to vary their clothing according to their tastes, but of course cannot wear materials of that superb beauty and fineness that the more developed spirit can.

III. CHILDREN IN SPIRIT LIFE.

1. It is better that human beings should grow up to maturity on earth and have the discipline and knowledge required by experience in the social and family relations before they are transplanted to the next life. If, however, parents study faithfully into the laws of life, and on rearing their offspring as carefully as possible should after all have them lifted early into the life of the spirit, let them not grieve unduly, for some good mother spirit will continue a tender parental care over them, will bring them back at times to the earth for the knowledge of material things which they need, as well as to keep them acquainted with loved ones here, and will give them the advantage of the grander educational institutions of that state of being.

2. Children in spirit life grow up to maturity at about the same rate as on earth although their mental, moral and spiritual natures unfold much more rapidly. Books are used more or less in their training, but they are taught more commonly by means of lectures, conversations in connection with actual objects of nature and art, and by having knowledge impressed upon them more through all the senses than upon the earth. The system of Kindergartens was an outgrowth from spirit life.

3. Although at first the child newly born into spirit life resembles its earthly body, it soon throws off the grosser particles and becomes much more beautiful. The love between parents and child is ever fostered by their angel guardians unless through the dissipation or unworthiness of the parents it is thought best to have them kept separate—at least for the time being. The child life of the spirit is wonderfully buoyant, and has far less of the brutal

element than is often found among earthly children. Parents have no difficulty in recognizing their children when they reach spirit life, or if they cannot remember their earthly appearance distinctly enough, the child or perhaps the grown up spirit can assume the old appearance for the better recognition.

4. A very loving mother who had grieved deeply at the loss of two lovely children, herself passed to spirit life a number of years afterward. She informed me that when she first woke to her new being, she was not allowed to see her children on the first day of earthly time, on account of being too weak from long sickness. On the second day, as they stood before her, she viewed them for a moment and then fully recognizing them, they rushed into each other's arms with shouts of joy. She tells me of their increased beauty. The children then had a wonderful joy in escorting the mother to their own dwelling-place, in telling her of their occupations and in showing her the beautiful resorts and objects of interest, and would bring her their sweet magnetic influences to give her strength.

IV. A SPIRIT CHILD FROM HUMBLE LIFE.

The following is a condensed account of the Rag Picker's story quoted in Mr. A. J. Davis's "Memoranda of Persons and events." It will serve to show the naturalness of the spirit life and to illustrate the fact that even the poor, the ignorant and the ragged that are overlooked by the selfishness of mortals, have their angel guardians who are ever ready to love and bless them.

L. was influenced and in the tone and manner of gentle girlhood she said :

I'm happy now. I guess I am. I'm in Heaven, I guess. I hain't got any bare feet any more neither. Ain't I happy! Nobody scolds me any more neither. Ain't I happy! Guess I am. I wish I could find mother, though. I tell you what—these cold storms ain't going to hurt my feet any more, are they? I heard the doctor say when I was dying: "The poor

little wretch is dying." What did he call me wretch for? I used to go round the streets in hot weather and cold weather getting pieces of bread and picking up rags. I used to be sorrowful and hungry sometimes. I used to hook an apple when I could get one and couldn't find anything else. I used to tell God to look another way. At that time I had been told God was looking at me. I was took sick. But say! what's the reason you don't tell me to go away? You let me come in and don't say go away! Oh! I know. You can't see me and I've got the better of you. I feel kind ashamed to talk before you, but I feel so kind, so happy, I can't help it.

Mother cried a peck when I died, I know. I guess baby will miss me though, won't she. I went home after picking up rags and felt kind-o-bad all over. Mother said I'd got cold; and every day when I come home my legs grew stiffer and stiffer and would ache dreadful bad. . . . As I was laying one night in the corner—dreadful sick, I tell you my head ached like fun,—I heard a kind-o-noise and thought it was the nasty rats. I looked round and seen, oh! the prettiest thing right above me! It was a woman, so smiling and pretty. Oh, warn't, she pretty! She looked so white and clean, and there was no rags about her. And when she looked at me, her eyes were like two stars. It made me feel comfortable all over, and says I, "Where did you come from?" She says: "Mag, dear child! I've come for you to go home with me." "Oh, dear!" says I, "I don't look nice enough." She kissed me and told me never mind my clothes; God didn't mind if man did. She said she'd take me where I'd be real happy. I asked her if she knowed me. She said, Oh yes! she'd been with me ever since I was a little bit of a baby. Warn't she good! I told mother of it and I heard her tell some of the neighbors I was out of my head, and she said I was going to die. She cried awful hard, and I did die and found myself right in the arms of that lady, and she says now I can come round the baby and mother, and make mother better and happy and take care of baby better than I used to.

Where I is, is all a beautiful place. Tain't no cold where I am. I don't shiver nor hungry now. 'Cept I want to see mother sometimes. And then I can go and see her, and that lady's spirit round me says as how there is around a great many ragged children just such pretty faces as hers.

I asked her once who she was? and she says she once lived in our land and had a little baby, and she loved that baby better than her Heavenly Father, she fears, and he took her baby home to Him. She felt very lonesome. She grew older and she went home. And they told her, before her baby could be always with her, she must go to earth and take care of some little child, and so she had picked me out, cause she'd seen I was like her baby. And now she says she'll go where her little

child is, and I'll be lonesome. Won't I? She says, if I'll be good, I'll come where she is and be her child with the other one.

She says God ain't a great big angry man, but he loves every little child if she is dirty and ragged, and if I'll only be good I'll always be happy. She says God is all love. Well! I guess I'll turn it the other way, Love is all God. I'll remember it better that way.

When I come here to-night, I thought I was going to mother. Now she says I may go to mother. If you ain't ashamed of me, I'll come again.

V. THE WEALTHY IN SPIRIT LIFE.

I. There are many wealthy people who have tender sympathies for those in need—who patronize art and literature and the cause of educational and religious upbuilding of the community around them—who found libraries and colleges and hospitals and homes for the poor where the comforts of life may be had at a low rate. Such have beautiful homes and treasures in the eternal life and multitudes rise up to bless them. But, alas! what shall those *poor rich* people of an opposite character do when the blast of death scatters their treasures to the winds and they find themselves the owners of nothing excepting pride, vanity, selfishness, the love of power, and skill in earthly possessions? They dwell in darkness and poverty and are surrounded by barrenness, while the realization that they have lost the opportunity to make multitudes of suffering mortals happy by having hoarded up their money for self, comes like a serpent's sting upon them. The account of Lazarus and Dives given by Jesus, setting forth the impassable gulf between a virtuous poor man and a selfish rich man, in spirit life, is found to be correct by modern seers; but this impassable gulf is not an eternal one. The family of *Rothschilds* are said in the aggregate to be worth at least \$3,400,000,000, and although considered strictly upright in fulfilling all contracts have a fearful responsibility upon them. One of them was asked

by his young son which he had better give most attention to, religion or finance. The father advised him to pursue finance as the main thing, for if he should become deeply interested in religion he might not be so successful in money making.

2. *Mr. Singer the inventor of Sewing Machines.* In speaking of the status of the wealthy in the next life, I am aware that spirits sometimes give names which do not belong to them, but I have received a number of communications which I believe may be relied on, as they have come from sources that rarely if ever have been found deceptive. It is stated that Mr. Singer amassed at least thirteen million dollars from his inventions, but failed to use his vast property, at least as a general thing, for any noble purposes. He returns from the other life, admits he is not happy, and says it would have been far better for his spiritual condition if he had been but the poorest day laborer.

3. *John Jacob Astor* used to grumble at the idea of death, remarking that "as soon as a man begins to get rich he has to die." Through that remarkably correct medium, Mrs. Conant, his spirit exclaims as follows :—

"I handled much gold and silver, and coming in contact with the same, a hard material substance—it served only to harden my nature and fix a partition between me and my God. Now I am standing upon a barren waste, unclad, and I hear the passer-by exclaiming, 'You had your good things on earth—now you must have your evil things!' It is well and I will be content. . . . I had wealth on earth. I would rather have had it in heaven than where I am known no more. I am visited by those who bore earthly relation to me, av. by those who were poor on earth, and now they are rich : I find them clad in heaven's own glorious habiliments. They seek to encourage me, they strive to aid me : they tell me my suffering will ultimately end, and be of good cheer : while I sit and murmur, they are praising God. . . . I say the rich, dwelling here on earth, have hearts like adamant—Gold renders them so. Oh, then ' ye rich men of earth, scatter your gold to the four winds of heaven, if ye would be happy hereafter. It is hard for a rich man to enter the kingdom of heaven,—I know it. I laid

up my treasures on earth, the moth came, the rust corrupted, the thieves broke through and stole, and I am poor in the Spirit-World. . . . Oh, I see, glimmering in the distance, a most beautiful star!—can it be she who passed on in infancy? They tell me it is so. Oh, why do they come to torment me, to show their light while I have none? Oh, he who judges rightly will do well. Let them come, mayhap I shall be able to follow where they lead; mayhap, my hell is ended.”

4. It thus appears that excessive wealth injures the prospects in the next life, and knowing as we do how it tends towards dissipation and the enervating influences of self-indulgence in this life, would it not be for the greatest good and happiness of the wealthy themselves if a percentage of taxation should be adopted which should become great when a certain amount has been reached? This would lighten the burdens of the less favored and prevent the disastrous tendency of the rich to become richer and the poor to become poorer.

VI. POLITICIANS IN SPIRIT LIFE.

1. All men who are deeply immersed in worldly schemes and measures for self-aggrandizement find themselves low down in the scale of being, and politicians are no exception to the rule. The statesman has a grand opportunity of blessing a nation and at the same time of erecting a throne in celestial life for himself by the means.

2. Daniel Webster, though now said to be combining his powerful intellect with those of a celestial organization which is working for the upbuilding of the nations, is described as having felt the darkening effect of some of his earthly habits for some time after he passed to spirit life.—Martin Van Buren, as spoken of in Judge Edmond's works, felt ill at ease in the new life and asked if his surroundings were never to grow brighter.—Henry Clay, though now dwelling in a magnificent palace which his admirers assisted him in acquiring, said on entering that he felt like a little child, in his ignorance of spiritual mat-

ters.—President Lincoln, on entering his new career, felt a delightful rest, and beautifully carrying out his motto of “malice toward none, charity for all,” he is said to be the first one in spirit life to extend the hand to his murderer Wilkes Booth.

VII. CLERGYMEN IN SPIRIT LIFE.

1. There are clergymen who have spent their lives in blessing their fellows, in promoting temperance, helping the poor, awakening moral purity and benevolence among their hearers, promoting the education and upbuilding of the whole community around them and preaching only the brighter and more correct side of the gospel. Such have found a multitude of grateful souls waiting to meet them in the better life, and being spiritually minded have easily adapted themselves to the new conditions and found themselves surrounded with a beautiful inheritance. But multitudes of clergymen go to great disappointment and sorrow on entering their new being. They find themselves ignorant of all things and that they have been blind leaders of the blind, which gives them excruciating pain. They expected to meet God and stand in rapture before the great White Throne, and to be welcomed there by Jesus himself, in all of which they were disappointed.

2. My Grandfather, the Rev. Abner Smith, a Congregational clergyman of New England, came to me from spirit life through the mediumship of Mrs. Cartright, of Detroit, identified himself perfectly, and stated that when he entered the spirit life he was greeted by an acquaintance who was not a member of the church and consequently, as he had always supposed, must have failed of salvation. But having himself gone to the same place, he feared he had also been sent to the world of the lost, and thought to himself that “if he with all his efforts to live a holy life had failed of heaven, who then can be saved.” For awhile he suffered keen pangs of grief as he learned more

and more clearly the fact that he had spent his life in preaching many delusive ideas of religion, which by their harshness blackened the conception of God and disheartened his fellow-man. While he found himself placed in the midst of much that was beautiful and fitted to give happiness on account of the general purity and excellence of his moral character, still there was a deep remorse and a feeling that he must undo what he had done in his mistaken teachings. True, his errors were those of ignorance, and this greatly mitigated his case, but suffering had to follow for all that. A Chicago mother playfully pointed a gun at her son, when by accident it went off and killed him. But this "sin of ignorance," as it is called, was not able to bring peace to her mind and she went insane with grief. So in the present day, when people say that they intend to do right, to live honestly and act as well as they know how, with the expectation of finding the next life all right, they commit a great error and will suffer therefrom unless they get some correct knowledge of that life and its bearing upon this. My grandfather stated that another source of disappointment was his ignorance of the destiny of the soul. He expected to find heaven a far off and lazy realm in the immediate presence of God's Throne and grieved at his misconception. Now, however, he sees how much more beautiful and natural and sublime the realms of celestial life really are than any such conception, admitting as they do of the vast freedom of the soul, and the power among other things of visiting the earth and blessing those whom we love and those who need our uplifting influence. Since he gave this testimony through this lady, he has repeatedly confirmed the same through myself and others, and informed us of his present exalted happiness.

3. The spirit Rev. Thomas Scott, the commentator, says through the mediumship of W. H. Lambelle of England, that Luther was his guide, and that when "he attempted to disabuse his mind of much of his earthly the-

ology," he endeavored to silence him by quoting from the New Testament. He felt sure that Christ was "no less than the incarnate Son of God who suffered as a substitute for our sin." He says :

"I was troubled ; anguish filled every fibre of my Spiritual being. Spiritual friends gathered around me, and I prayed that I might see Jesus of Nazareth. . . . My guide conducted me through homes of bliss and enjoyment, and spheres of transcendent loveliness to the presence of one purporting to be the meek and lovely one. Seeing him, the mists fell from my eyes. He assured me that he was not the one living and true God the Father . . . Though he has a most divinely commanding appearance, he is gentle, kind and persuasive, and exercises a more potent influence in the spirit spheres than many spirits are willing to admit. It is impossible at once to outgrow earthly theories and dogmas."

VIII. EDITORS IN SPIRIT LIFE.

1. Editors, like other people, are immensely fond of catching the gale of popular praise from the great world of society and also very desirous of catching a goodly amount of the people's money in the form of subscriptions to their paper, and hence few are grand souled enough to give any fair representation of a cause that is too much in advance of the age to become as yet fashionable. We have seen what an array of the great and good men of the world are already espousing the cause of Spiritualism (See Chap. 15th), but the editor of the "Saturday Review," able in certain respects, stupidly bigoted in others, thus speaks concerning people, compared with some of whom he himself is but a mere child in acumen :—

"There are no doubt plenty of fools in the world, who are not responsible for the absurdities into which their imbecilities lead them ; but the class of Spiritualists is composed of mixed elements and contains a fair proportion of knaves to fools."

Our papers are free to quote every foolish slur or falsehood concerning Spiritualists—but almost never correct

their misstatements when disproved by facts. The monstrous falsehood which Dr. Forbes Winslow perpetrated concerning the insanity of American Spiritualists was sent broadcast over the land, but when Dr. Eugene Crowell showed by exact statistics that his figures were 131 times too great, and that insanity among them was far less than among the church people proportionally, how many editors were ever noble enough or just enough to undo the wrong they had done? "It is not long since," says Dr. T. Ormsby in the *Religio Philosophical Journal*, "that a reporter on a leading daily, who had been sent to write up an account of a seance, returning to the office, said to the city editor, that he had seen things that he deemed unfair to condemn as fraudulent or delusive, and inquired if under such circumstances no deviations were to be made from the general instructions received. The reply was, 'You have no right to reason about what you see, give them h—l.'" Now it would require no prophet or seer to understand that all editors who thus selfishly pervert that mightiest instrument for human upbuilding, the press, and shut out this diviner light of heaven from human souls, must have a somewhat serious day of reckoning as they come to read the balance sheet of eternity which has been made up out of their own lives. Such is the teaching of returning spirits as well as that of common sense. I have room to speak of the case of Horace Greeley only, as given in his own words through the mediumship of Mrs. Milton Rathburn, New York. This editor, though possessed of many noble traits of intellect and heart, sees under the wonderful revelations of the higher life certain shortcomings of his life much more clearly than when on earth. He says he has "a home lovely and grand."

"The missteps of my mortal life disfigured and in a degree tarnished its brightness. Oh that the inhabitants of earth could understand that their works precede them to the world of spirits! . . . I would give worlds to more fully return and make amends for the *fact* of Spiritualism. If in my own body

again, as I now see it, I would proclaim the blessed *truth* of angel ministry from the housetops. I had it in my power to accomplish easily what now becomes exceedingly difficult. I would say to all in the form do not be ashamed of rational religious Spiritualism! March valiantly to the front and face the enemy's fire, unfurl the banners of love and truth, that the winds of heaven, bearing them aloft, may show the emblems of a pure and free religion! Fill your lives so full of good deeds, so full of true, brave words spoken, that you can look back from spirit life to earth without that stinging remorse that I at times have felt for hiding a portion of the light given me."

As a reason for Greeley's regret for having kept back "a portion of the light given him," I will quote the fact that he was cognizant of many of the facts of Spiritualism, that he often had mediums come to his home, that in one case for instance, Catherine Fox, while in a trance at his house, conversed a long time with Jenny Lind in her native Swedish tongue, rising from which the latter with tears of joy declared that she had been holding communion with beloved friends. All of which and much more was Greeley familiar with, and some of the phenomena were described in the *Tribune* which he edited; but when from the South and elsewhere a clamor among enemies was raised that his paper advocated women's rights, free love, spiritualism, etc., even his brave soul seemed to be more or less driven back in its purposes, and many grand revelations were denied admission to his column.

IX. THE POWER OF SPIRITS TO COMMUNE WITH MORTALS.

1. Spirits often have an inexpressible longing to commune with the dear ones left behind, and strive in every possible way to make them conscious of their presence. Dwelling in a higher life and having laid aside their coarse fleshly bodies their love nature soon becomes more active than while on earth, and they are often able to pour healing, or soothing or purifying magnetisms upon those especially who keep their better natures receptive to the

pure and good. But how are these loving ones received by their friends to whom they come so tenderly? Under the baneful and superstitious religions of the day they will be called devils; an angel mother or sister, or other friend will be made fun of, or told to "begone, evil one!" whenever they succeed in making an impression, and often in grief and tears they are driven back to their diviner abode. Judge Edmonds comes back from spirit life and says that "the celestial life is so wonderful and the truths there learned are of such vast importance to mankind that the spirits would willingly go through fire and flood for the sake of bringing the knowledge of them to the earth."

2. Spirits find much difficulty in giving their exact ideas through minds yet in the body. Some human beings are so sensitive as to be psychologized, or entranced or mesmerized by other human beings, even when not a word is said, and can be made to think or speak much as the psychologist desires. Now if human beings can thus influence others, spirits should be able to do the same still better as they can see the very workings of the will power on the mental ethers of another and consequently learn how to wield them, but they labor under many disadvantages after all. First, they must use another person's brain as a channel for their thoughts and to some extent another person's style of language, and must be immersed in a foreign atmosphere which tends so to cloud their own thoughts that they forget many things that they know well when in their spirit homes, or that they formerly knew when on earth. Swedenborg has shown that a spirit cannot remember certain lines of thought in connection with certain mediums which they remember easily in connection with others. Then when hostile persons are in a circle sending out their disturbing elements, such a whirlpool of forces may be started that the spirit can give nothing correctly, while in some cases a strong willed person

will so psychologize medium and influencing spirit that falsehood will be given in harmony with what the earthly mind may desire to have proved, and so the whole thing is called fraud and the poor medium is persecuted. In some cases, of course, the medium may practise fraud, but the greatest frauds are often produced by those skeptical, suspecting persons who do not aim so much to ascertain the truth as they do to show their own cleverness in exposing the medium's deficiency in harmony with their preconceived opinions.*

* In FORMING A CIRCLE for spirit manifestations, or spiritual phenomena, a few hints may be useful. Almost every family has some one or more members who under developing influences can feel the action of those psychic and electric forces through which spirits act. The members of a family aided perhaps by one or more neighbors who are harmonious and sincere in their purposes, can lay their hands on a wooden table, or if they prefer, can join hands without a table. As far as possible negative and positive persons, especially ladies and gentlemen should be alternated. If the parties are duly harmonious and not much diseased, this connecting of hands will start an electric circuit which will be health-giving as well as developing to the intellectual and spiritual forces, and some will be apt to feel a pleasant thrill, or power that moves the hands and muscles. If a feeling of quiet or sleepiness should be felt, the subject should yield to it and not be alarmed even if strange feelings and symptoms should occur. If spirit raps should take place, these will be recognized as being different from all other sounds, and if the table should tip it will be apt to tip most towards the person who has the most mediumship for such manifestations. Three raps or three tips are usually given for *yes*, one for *no* and two for *doubtful*, or to signify that the influence cannot or will not answer. The alphabet can be spoken and the spirit will tip when the proper letter is reached and thus sentences or names can be slowly spelled out. If any one feels a special power on his hand or fingers he should take a pencil and see if his hand can be made to write anything which is legible. Some one may be entranced and made to speak sometimes as the mouthpiece of the spirit, and sometimes as their own mental action under a general enkindling influence of the spirit. Some may be able to see beautiful lights and colors with eyes closed or even opened, and at last forms of spirits whose dress and features will be at once recognized as that of some departed friend, or words of light may be spelled out. The room should not be brilliantly lighted, as light is a coarser and more positive force than the psychic electricities which spirits use, though Mr. Slade and some others have a spirit band sufficiently powerful to manifest under the brightest light. It should always be kept in mind that although spirits can often foresee the future and weigh a difficult subject with much more skill than a mortal, yet even they are not infallible, and cramped by imperfect conditions of mediumship must occasionally err, while some, full of merry making, will delight in playing off a joke on credulous earthly investigators, pretending to be Peter the Great, Washington or some other famous name, and then, when their pretensions have been swallowed whole, will relate their exploits to their spirit associates in high glee, for spirits are but translated mortals. All persons seeking spirit communion with a sincere and good purpose and submitting everything to the test of reason will generally be protected by their friends from malicious spirits and be able to grow in wisdom, inspiration and happiness by means of such communion.

FINAL REMARKS. WHAT ARE THE BASIC PRINCIPLES OF A UNIVERSAL PHILOSOPHY AND A UNIVERSAL RELIGION?

1. WE have seen that the old religions have generally been founded on ignorance, bigotry and superstition—that they have darkened and cramped the human mind and led it downward into monstrous cruelties and miseries, and even yet, for all the enlightenment of the day, they spread much gloom over society. We see that they build on no great fundamental and eternal principles, but are on a sliding scale, holding quite different sentiments to-day from what were held a quarter or half a century ago, and moreover that they have been divided into multitudinous sects and parties, each of which has its own narrow pathway supposed to be the true road to heaven, while all other sects are declared to be in error. It is humbling to human pride to think that such endless arguments and contentions and hairsplitting about unimportant points, have led multitudes away from the great vital truths that man is in dying need of, while in other cases, millions have rushed off after some popular leader who has psychologized them into believing that his teachings are the very truths of God and all other teachings false. We have already seen the disastrous effects of building up a system upon an *infallible man*, or an *infallible book*, as it tends to stultify our own divine faculties and intuitions which should be inspired by Heaven itself as well as expanded by the external universe.

2. But we must have *Organization*, as we see that the whole Cosmos is an infinite series of organizations, Fol-

lowing the divine example in nature, then, we should have some grand law of *unity in principle* upon which to rest and *unity of organization* by means of which we can hurl ourselves as a mass against the old citadels of error and the old miseries that have so long shut out the light of heaven from human hearts.

3. Let no one think by such remarks that I would advocate any crystallized creed, for *the best creed, in one sense, is the disclaiming of all creeds, and the highest law to govern people by is generally that which does not govern them at all so far as external compulsion is concerned*, for the infinitely expansive soul of man should not be held in fetters. The greatest and best man that ever has lived or ever will live, should not be accepted as an absolute authority or exact model for any other man, for the machinery of every mind has its own peculiar formation, embracing some feature of Divinity however minute, so that each gains truth the most advantageously by following more or less its own processes. But the great and good minds of the world should be listened to lovingly, and inasmuch as they have ascended far up the mountain of Truth and may be able to reflect new rays of light upon our own heads from the Infinite Sun, let us be grateful to them for such light and drink it in with enthusiasm, meantime building up our *own* powers until we shall become more and more *self luminous*, and more and more true radiators of light upon others.

4. But while we would thus recognize this diversity in unity and not repeat the folly of the ages by enslaving men, we may arrive at a few great fundamental and immutable principles which underlie all philosophy and religion.* These are offered not as chains to put about human minds but rather as lights and landmarks by means of which they may the more easily strike out a pathway of their own, as true freemen should do, and yet work in harmony with all

* These have already been explained to a considerable extent in the foregoing pages, also much more fully in the "Principles of Light and Color."

others so far as great leading principles are concerned. While we should duly honor Moses and Jesus,—Chrisna and Buddha,—Zoroaster, Confucius, Socrates, Mohammed, Swedenborg and all other great leaders, ancient and modern, who have added their quota of truth to the world, let us not worship them, nor treat them as infallible, but turn to a bed-rock of principles which God himself has written upon the walls of the universe.

I. THE LAW OF UNITY.

Throughout all nature a principle of Unity blends all things both visible and invisible in oneness of existence, uniting all objects to centres, including leaves, flowers, plants, trees, suns, systems and systems of systems, until we reach the Centre of all centres which we term the Deific. This great law exemplifies the Divine Oneness, Wholeness and Attraction as well as the Divine Fatherhood ; also human Fatherhood and Organization being the unifying principle of all families, societies and nations.

Some of the minor divisions of Unity are as follows :

Unity of Direction, the type of Divine Order, as in parallelism in the growth of trees, the lines of the rainbow, stratification of rocks, etc.

Unity of Sequence, the type of Divine Immutability, typified by movements in a straight line, as in rays of light, etc.

Unity of Origin, the type of the Divine Creative Power, as in radiations from a common centre, etc.

Unity of Position, the type of Divine Repose, as a rock standing unmoved by the billows.

Unity of Membership, the type of Divine Love, as the branches of a tree which work side by side in fraternal harmony for the beauty of all the others and unite in filial harmony in the parent trunk, etc.

As Divinity is the culmination of all perfection, it is proper for us to know how this Divinity is stamped upon the universe so that we may construct all our works after the same laws. •

II. THE LAW OF DIVERSITY.

The law of Unity is not presented in nature in the form of a dead sameness, but is projected into a boundless

Diversity, exemplifying the divine Repulsion, Infinity of Resources, and proclaiming the principle of Individuality and Liberty.

Some of the methods by which nature expresses this diversity are as follows :—

Diversity of Direction, typical of Divine Power, as in the angles of a cliff, of a lightning's flash, etc.

Diversity of Sequence, typical of divine Freedom, as in the meandering of streams, spiral movements of vines, circling of planets, etc.

Diversity of Origin, typical of the divine Comprehensiveness, as in rivers which spring from a thousand fountain heads, etc.

Diversity of Position, typical of the Divine Activity as seen in the ceaseless movement of all objects from atoms to worlds.

Diversity of Membership, typical of divine Affluence, as in the variety of trees, men, stars, etc.

III. THE LAW OF HARMONY.

Nature's great law of Harmony is the equal balance of Unity and Diversity ; in other words, infinite Law combined with infinite Liberty.

Unity alone has a deadness that tires, Diversity alone has a lawlessness that distracts, while both combined produce spiritedness and beauty. It will be seen at once what harmony and yet what power may belong to a government, a church organization, a society or a family, if it shall imitate God in Nature by combining these great principles, as the greater the amount of diversity, life and individuality the better, in case it is harmonized by organization and law. From this we see that there is a great *duality of system* ruling in all things without which all life and perfection of action must cease. Some of the leading divisions of this duality are as follows:—

SPIRIT acting in correlation with MATTER.

REPULSION working with ATTRACTION.

POSITIVE FORCES with NEGATIVE ONES.

MASCULINITY with FEMININITY.

HEAT with COLD.

PASSIONAL IMPULSE with REASON and SELF-CONTROL.

LIGHT with SHADE.

THERMAL FORCES and ELECTRICAL FORCES.

ALKALIES with ACIDS, and other chemical combinations.

CENTRIFUGAL with CENTRIPETAL FORCES, etc.

IV. THE LAW OF PROGRESSION.

Unity and Diversity are combined on the *graceful method* throughout the universe by means of the law of Systematized Progression or Gradation. All growths and developments of nature, unless perverted or impeded, are on the law of perfection, and its progressions are ever toward some point of excellence, or toward superior conditions, never downward toward imperfection, ruin or death, excepting temporarily, or for the sake of a higher perfection to come.

When we consider nature in its details we see that—

Progression in Size is manifested in all plant and tree growths, which advance in delicacy upward, in power, downward.

Progression in Direction, or Curvature, is seen in the form of all vegetable and animal growths, in human features, in the form of the sky, of all suns and worlds and all orbits of worlds.

Progression in Colors is seen in the blending of hues presented by the rainbow, in the sky which progresses in brilliancy toward the sun, in softness and shadow from the sun, etc.

Progression in Sounds, as in the Eolian tones with their crescendos and diminuendos.

Progression in Motions, as in all falling bodies whose increase is according to mathematical law, the movement of planets in their orbits, etc.

True *Art*, in imitation of nature, finds a great law of beauty in *gradation*, as when lights, shades and colors progress gradually into each other, or when in music, oratory or rhetoric, sounds, words and ideas are carried forward with increasing power until they culminate in a grand climax, etc.

But upward progression, as the ages advance, is preëminently the law of the universe when taken as a whole, the earth, for instance, having primitively been in a crude, chaotic and azoic condition, as shown by geological research, after which it progressed through all grades of vegetable and animal life until, finally, by the union of the highest developments of nature with the Deific spirit that permeates the whole, man was brought into being.

The religious and ethical bearing of this great principle is, that man being a part of nature, must, under the infinite unity that rules in all things, be subject to the same law of upward progress that obtains in the rest of the universe, consequently, it is absurd to suppose that he began his career as a perfect being and then fell, for, to be in harmony

with all things else, he must fall upward, not downward, his movement being on the whole from unripeness and crudeness toward ripeness and perfection, although temporarily he may fall into grievous perversions of the godlike elements within him. From the same principle also, we may see the folly of presuming, that man can ever be doomed to an endless downward movement in a future life, as theologians constantly assert, for in such a case one part of the Deific system would be at war with all the rest and would be quite inconsistent with the grandly harmonious system of a perfect Ruler. The fact, too, that nature and man have thus an everlasting tendency to rise above their present condition into something better, shows that there is a Power higher than nature which develops it *upward*, as a stream cannot rise above its fountain, an effect cannot transcend its cause. Finally, this law of Progression preaches a beautiful lesson to man, inculcating upon him the importance of joining in this grand movement of the universe toward perfection, so that each year may find him higher in the scale of wisdom, love, gentleness, unselfishness, purity, correct habits and philanthropy, as well as in physical and spiritual culture generally.

V. THE LAW OF CONTRAST AND SPIRITEDNESS.

Another law by which Deity animates, purifies and develops man and nature gives spiritedness of effect to all things, is that of Contrast, which combines lights, shades and colors in masses, forms in angular projections and all things in bold transitions.

Contrast in Directions is seen in angular movements, as in the course of the lightning flash.

Contrast in Forms appears in spiry-topped trees, cliffs overhanging a smooth sheet of water, etc.

Contrast in Colors often appears in the light and shade of a storm, in the yellow and violet, or the red and green, that so often appear in flowers and leaves, etc.

Contrast in Sounds appears in the thunder, in the dash of angry billows, etc.

Contrast in Motions comes from energetic forces or excited conditions.

Contrasting Elements occur in all *chemical unions* as in acids and alkalis, etc.

Contrast is the masculine side of nature and presents that display of power which in many cases becomes picturesque or sublime, just as

graduated progression is the feminine side, belonging more to the graceful and beautiful.

Where impurities and discords become very great, this contrast at times rises into sublime energy, as in the case of the lightning, as it purifies the atmosphere, or the earthquake which upheaves vast mountains rather than tolerate the elements of discord. The law of Contrast, then, has its ultimate end in Justice and Purification which, in extreme cases, becomes necessary and constitutes its rude majesty of form, while gradation develops its noble improvements on the law of love, by gentle approaches and by refinement of style.

In the earlier developments of a planet when conditions are chaotic and impure, tremendous convulsions and contrasts of force take place and are necessary to its best development; but when the planet matures and becomes harmonious, the law of gentleness and beauty rules. So in society, in matters of state or of religion when corruption predominates, we need our Luthers, our Wesleys, our Patrick Henrys, our William Lloyd Garrisons, our Theodore Parkers to bombard the citadels of error, and we should not encourage that sickly refinement that pronounces them coarse and unnecessary, but in ordinary cases the gentler method is more effective, just as the sunshine is more potent than the storm, and gentle but eloquent persuasion more powerful to reform men than violent denunciations.

The true contrasts of nature have an element of *unity* as well as of *diversity*, and are not direct opposites. All chemical affinities deal with two contrasting kinds of substances and yet these contrasts must have a basis of similarity.* The finest contrast in society comes from masculinity and femininity, but a coarse, brutal man like Cæsar Borgia would not form a correct contrast with a pure, refined lady like Florence Nightingale. So in the marriage relation, while there must be a certain contrast of color and style of temperament, the one being the complement to the other, there must also be a certain unity of tastes and styles, an extreme blond, for instance, being unsuited to a very

* This becomes very evident when we study the principles of atomic and chemical action. (See "Prin. Light and Color," Chap. V.) Spectrum Analysis will illustrate this subject. Thus, the very perfect chemical affinity which exists between oxygen and hydrogen as they form the substance *water*, comes from their contrasting natures, the spectrum of oxygen having a predominance of the cold blue, indigo and violet colors while that of hydrogen predominates in the warm red. But the oxygen has also some red and the hydrogen has some bluish and violet tints, which gives the two, certain elements of similarity. But the study of atomic action shows this matter more clearly. I have ascertained that there can be no chemical affinity between two substances unless the one has a predominance of the warm colors in its spectrum while the other has the cold colors more strongly. The alkalies have a predominance of warmth, the acids a predominance of cold, and yet the alkalies have also some cold principles and the acids some warm principles.

dark brunette, though two blonds and two brunettes should also be avoided.

VI. ANALOGICAL HARMONY.

However spirited and diversified may be the manifestations of nature, some ruling characteristic runs like a certain key-note in music through a whole department ; thus the ruling color of the sky is blue even when modified by clouds, the ruling color of the earth in summer is green, of a cold region in winter is white, etc.

This is really one phase of unity. In dress we like some approach at least to similarity of fashion without slavishness of imitation. In a society, religious or otherwise, some great bond of sympathy and unity of principle is important, however diversified the individuality of the members may be.

VII. NATURE'S UNRESTRICTED GROWTHS ARE PERFECT.

All vegetable and animal growths when unrestricted by bad conditions are beautiful and perfect. So are all crystallizations perfect of their kind.

A leaf, or flower, or tree, as we have seen in Chapter Fourteenth, abounds in exquisite styles of harmony, and this harmony is always perfect, unless interfered with by a hard, sterile soil, or lack of rain or sunshine, or some perverting circumstance. Decay and ruin are un-beautiful, but this occurs with the plant when it has attained its highest purpose and when it is making way, perhaps, for something still better to follow.

A human being, if born under right conditions, nourished wisely, clothed with garments that do not bind, guided, not restricted in the natural tastes, with exercises suited to call out the whole being, physical, mental and spiritual, will grow up into far greater beauty and power and even nobility of nature than one who is forced and cramped and tied up by a gloomy, sanctimonious asceticism. The former compares with the latter somewhat as a grand forest oak compares with a gnarled scrubby tree which has had its branches lopped off. "The world is governed too much," says De Witt Clinton, and he might have added that children and adults are governed too much by external laws and restrictions, for the only perfect system of human culture is

that which develops self-hood, self-government. Those things that accomplish this end the best are a true example, combined with that knowledge and exercise that *call out* the powers of body and soul.

The reason why human growth are not yet as perfect as tree growths is, that man is a vastly more complicated existence than a tree, and hence the human race must require a great deal more time to ripen than a simple vegetable growth.

VIII. ALL UNPERVERTED GROWTHS OF NATURE EXEMPLIFY MORAL AND RELIGIOUS PERFECTION.

We have seen in Chapter Thirteenth, how the fibres of a leaf, the branches of a tree, etc., work side by side in *fraternal harmony* to contribute to the perfection of the whole, how they contribute their power to the parent stem, thus exemplifying *filial love*, how the parent stem sends its vitalizing elements into the branches, exemplifying *parental love*, and how various other principles of *conjugal love*, *symmetry*, *progression*, etc., are forever proclaimed by the growths and objects of nature. It will be seen that all things are endowed with beauty in proportion as they manifest moral perfection and are ugly in proportion as they typify hateful and discordant qualities, hence, as all natural growth is beautiful, it is also divine in its teachings.

It is not necessary to consider the facts here that man and external nature, when considered in detail, aside from their relations to the whole, have a certain imperfection or unripeness, as I have considered that in full in Chapter Sixth. It is sufficient to remember that the constitution of the universe and its law of development as a whole, manifest a wisdom and perfection which ever grow upon the thoughtful mind and fill it more and more with astonishment. Nevertheless there are a plenty of superficial minds that think they could have improved upon the order of things.

IX. THE DEIFIC PERFECTION.

If the material universe is thus perfect, then must the human and spiritual departments of being be fundamentally perfect also, for unity of plan pervades the whole. Especially must the Deific Power that has fashioned the whole

and left this stamp upon it be perfect, on the logical principle that effects resemble their cause.

Now we have reached a principle that fells at one swoop the pivotal points of orthodox theology, proving there is no such thing as innate human depravity and no such beings as devils or beings who are in themselves bad, all such teachings being gross slanders upon the Infinite Ruling Power, inasmuch as they signify that he is not perfect, for perfection as a cause cannot produce imperfection as an effect. To say that this perfect effect may become imperfect afterwards is a contradiction of terms, for a perfect effect can never become imperfect *per se*.

This fact should relieve the minds of timid and superstitious people, for it proves that no such beings as devils, in the theological sense, can have any existence under the rule of a loving and perfect Being, and secondly, it shows that man must be constitutionally perfect, perfect in his law of growth, his misconduct not coming from inherent depravity but rather from unripeness and perverted conditions, which under the great law of progression must eventually be outgrown in harmony with all natural law. Hence the delusion that theologians labor under when they preach that man is "lost in trespasses and sins," that he can be saved only by an immense machinery of theological dogmas, including the atonement through a *God-man* system, etc.

X. THE GREATEST AND DIVINEST POWER LIES WITH THE REFINED AND THE INVISIBLE.

This point I have illustrated so often in other works that it will not be necessary to dwell upon it much here. Solids and gross elements are the weakest of all; liquids and gases become more powerful; electricity being still more subtle can circle the world in a moment and burst the mountain asunder when working with internal gases; light can come nearly a hundred million miles and wake the whole animal and vegetable world into life by its chemical power, while the attraction of gravitation with still more tenuity and almost infinite velocity sways a feather or a world with equal ease. But there are mental and spiritual ethers which kindle into action the sublime processes of thought and volition, by means of which little man can stand on this little earth and yet soar off into the depths of the universe and measure the vast wheel-work of suns and planets and lay down their laws.

But more wonderful, more sublime than all this, there is an infinite interior world of forces, not visible to the ordinary eye but inconceivably beautiful to those whose spiritual vision is opened. The ethers of this

diviner world constitute the light and atmosphere used by those beings who are too refined in their texture to be seen or heard by the great majority of those who still dwell in earthly bodies, for the veil of flesh covers the spiritual eye and the spiritual ear. To those whose spirits can get outside of this fleshly bondage sufficiently to come into rapport with these exquisite ethers, a glimpse of the real universe is afforded compared with which this outer world is shadowy, dark, coarse and unsubstantial, while this life is merely the vestibule or primary school of being. Such persons whom we term *mediums* constitute the ladder between earth and heaven upon which our angel friends descend to greet us and tell us of the glories of real life and the wonders of our immortal destiny

Aided then by these refined elements we are enabled to reach the true philosophy of force, the highest and safest and most enduring process of cure to the diseased physical system, the quickening and potentizing principle for the mental and spiritual powers, and the very gateway of the immortal life which is the fountain head of all religion and all inspiration. I well know how many worldly minds, whose souls have long been filled with the coarser, more material interests of life, will read some of these passages and suspect I am over enthusiastic and building on delusion, but others who have partaken of this diviner light will say that my pictures are far below the reality.

Here, then, having reached the keystone of the Temple of Religion itself at this portal of Heaven, it is meet that I should lay down my pen and bid farewell to my dear reader. I have dwelt thus on some of the great basic principles of nature, knowing that they must also be basic principles of religion, science, art and philosophy, for all things are held together by absolutely the same thread of unity. There is a satisfaction in building on everlasting foundations. We may change in the conception of basic principles or in the application of them to daily life, and in this may come in part our individuality. But if we gain a clear conception of them, it will help us the more correctly to commence our superstructure for time and eternity.

But a word as to the name of our Universal religion. Shall we call it the *Religion of Nature*? Then many persons would presume that it was not a religion of inspiration also. Shall we call it The *Cosmical Church*? This is com-

prehensive but rather high sounding. Shall we call it the *Religion of Humanity*? This is good as far as it goes, but it seems to banish God. I see no great objection to the term *Spiritualism*, as long as spirit communion or Inspiration is the general foundation stone of the different religions of the world. Perhaps the words *Harmonial Church*, *Harmonial Society*, are among the best ever devised to express a broad religion, founded on the great laws of harmony which blend the material and spiritual universe. It does not necessarily mean the principles enunciated by Mr. Andrew Jackson Davis, who has made much use of the word, nor those of any other one man, but should aim as far as possible, to combine all harmonies and all perfections. It would not mean that its members presumed that they had attained to absolute harmony, but that they were aiming at it, and aiming to bring the discordant conditions of society into spirituality, charity, peace, joy and harmony, even the harmony that rules in celestial realms. In music harmony is the sweet blending of diversified tones—in the rainbow it is the blending of diversified hues. Would it not be beautiful for a religious society to abound in diversity of talent and style of character and yet be so blended by a great purpose and by the love nature as to dwell together in harmony? Do not reformers with their strong, earnest natures need a great deal of the *harmonial* to soften down their sharp points? Is it not one of the grandest of purposes in human development to have a harmonious up-building of the whole being, physical, social, propulsive, intellectual, esthetic, moral and spiritual? Then the word *Harmonial* will remind us of what we should forever aim at. We must not be narrow, discordant, and like most church members *infidel* to the grand inspirations of to-day, but tolerant, intuitional, harmonial. Reader, let us aim more and more at divine harmony until the light and music from celestial shores shall flow in upon us even in this life and still more in the life to come. Farewell.

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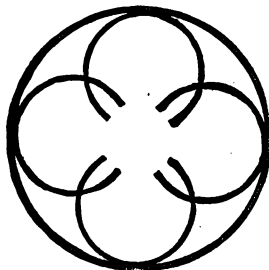
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7. *Are bowels constipated, or too free, or about right?*
8. *Is your head large or small, high or low, broad or narrow, hot or cold, or subject to aches? Is the neck large, or small, or long?*
9. *Any imperfect conditions of throat, or lungs, or heart?*
10. *Any weakness in small of back, pain in the womb, bearing down feeling, leucorrhœa, or pain in menstruation?*
11. *Is the passing of water painful, or too slow or too free? Is menstruation regular, or too free, or scant, and how long does it last?*
12. *Any misuse or overuse of sexual organs in past life?*
13. *Is the desire for stimulus strong—also for sexual gratification?*
14. *Any hard struggle for breath after running up stairs?*
15. *Have you had any severe accident in past life?*
16. *What system of medical practice have you followed?*
17. *What is your general diet? Is your eating heavy or light?*
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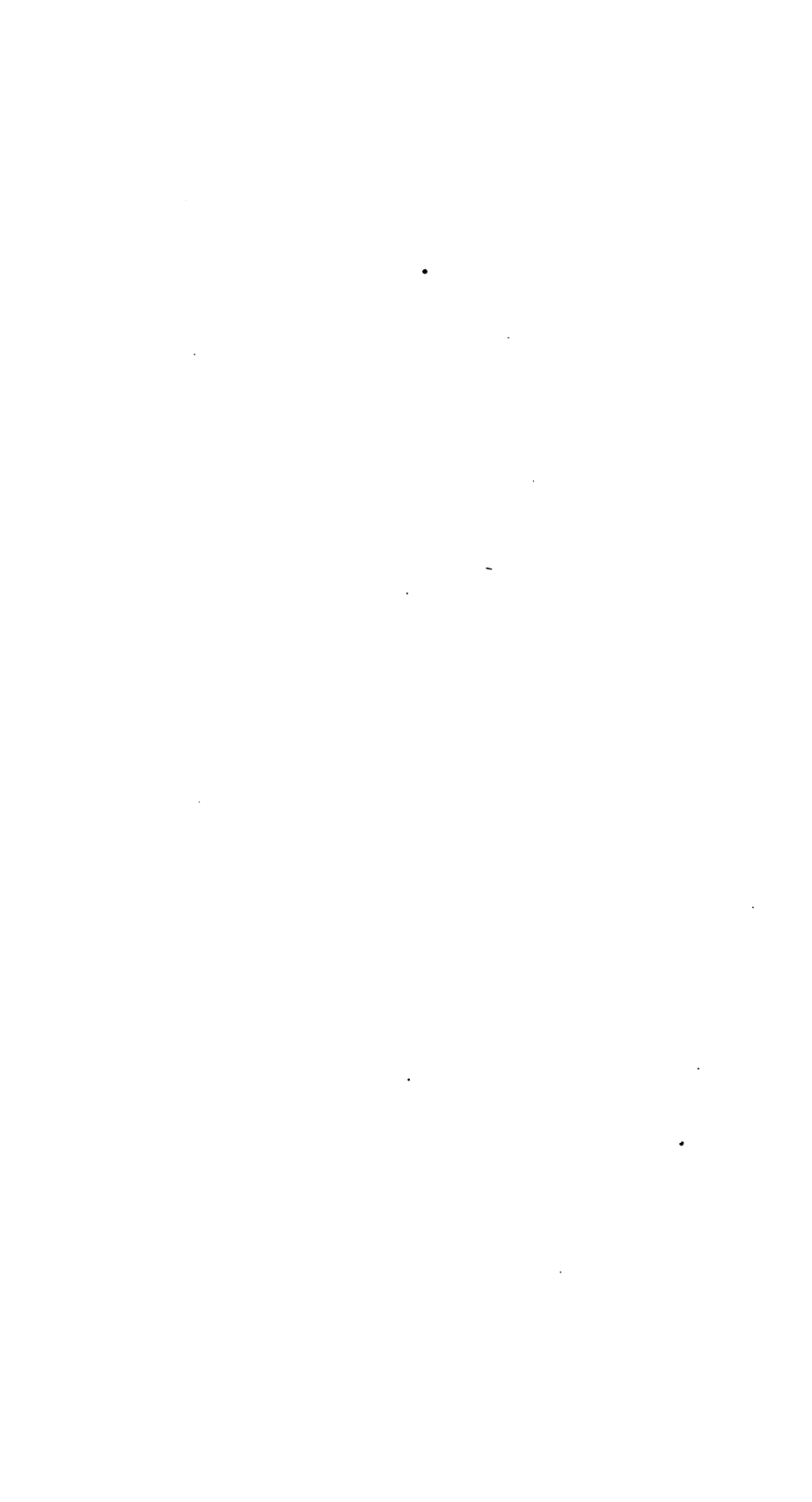
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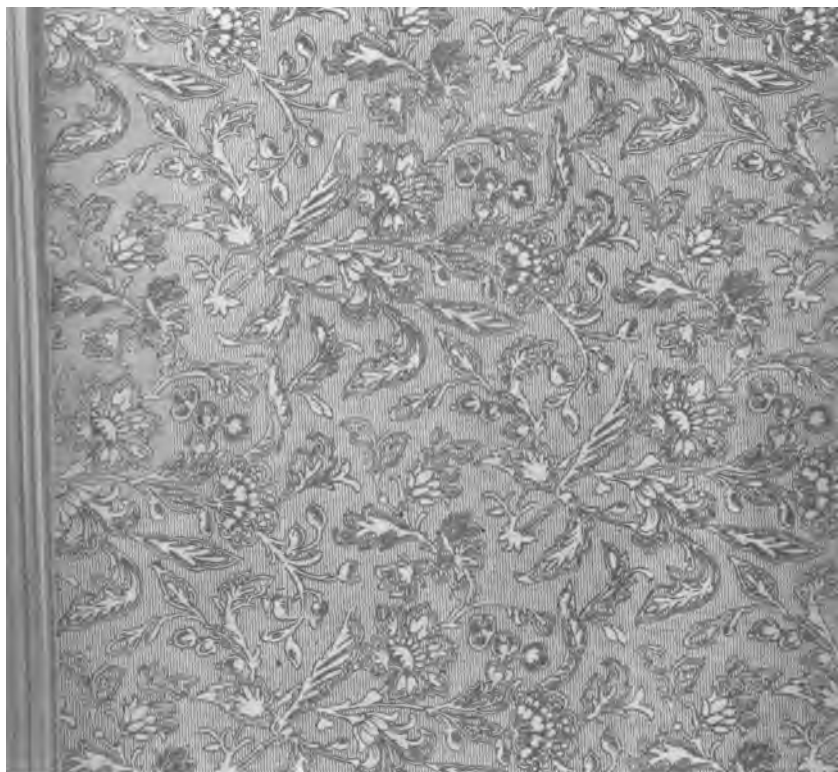
Errata.

Our many cares have allowed some typographical errors to creep in; also an occasional inaccuracy in grammar which we greatly deprecate and for which would ask the reader's indulgence. These will be corrected hereafter.









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